THE

Pilgrim's Progress

FROM

THIS WORLD

TO

That which is to Come:

The Third Part.

Delivered under the

Similitude of a Dream.

SHEWING

The several Difficulties and Dangers he met with, and the many Victories he obtained over the World, the Flesh, and the Devil.

TOGETHER,

With his happy Arrival at the Celestial City, and the Glory and Joy he found to his Eternal Comfort.

To which is added,

The LIFE and DEATH of

JOHN BUNYAN,

Author of the First and Second Part; this compleating the whole Progress.

The Fourth Edition.

London: Printed by *W. Onley*, for *J. Back* at the *Black-boy*, on *London-bridge*. 1700.

John Stocker
his book
October the 2d
Anno 1700







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Licenſed and Entered

according to Order.

THE PREFACE TO THE Chriſtian Reader.

READER,

IN this Book is ſet forth a tedious Pilgrimage through the many dangerous Hazards of the Wilderneſs of this World, to the Heavenly *Canaan*, of Eternal Reſt and Peace: In which, though under the Similitude of a Dream, is lively repreſented the State of our Chriſtian Warfare; wherein fighting valiantly under the Banner of Chriſt, the great Captain of our Salvation, we ſhall aſſuredly Overcome our Spiritual Enemies, and be Victorious Conquerors over thoſe Temptations that beſet frail Humane Nature, and would hinder us from leaving, in a good time, the City of *Deſtruction* (which is this World and its fruitleſs Pleaſures, Cares and Incumbrances) to journey towards the Heavenly *Jeruſalem*, which is the true Center of our

endleſs Happineſs, in the Fruition of Unſpeakable and Soul-raviſhing Joys, that know no Date nor Conſummation.

This has been in the former, as well as preſent Age, a Way of Writing that has been extreamly taking, repreſenting to the Mind things that command our moſt ſerious Thoughts and Attentions, and work more upon the Minds of Men, than if delivered in plainer Terms; however, to the diſcerning Chriſtian there is nothing in this that is obſcure or difficult to be underſtood, nothing but what is grounded upon Sacred Truths, and the Mercies of God in Jeſus Chriſt, held forth to us by his aſſured Word.

It is a Piece ſo Rare and Tranſcending, what has hitherto been Publiſhed of this Kind, that I dare, without any further Apology, leave it to the Cenſure of all Mankind, who are not [illegible] partial, or Byaſſed. And ſo, not doubting but it will render Comfort and Delight, I Subſcribe my ſelf, as heretofore,

Your Soul's hearty Well-wiſher and Fellow-labourer in the Vineyard of our Lord Jeſus,

J. B.

To his Worthy Friend, the Author of, *The Third Part of the Pilgrim's Progreſs*, upon the Peruſal thereof, &c.

THough many things are writ to pleaſe the Age,
Amongſt the reſt, for this I dare ingage,
Where Vertue dwells, it will Acceptance find,
And to your Pilgrim, moſt that Read, be kind.
But all to pleaſe would be a Task as hard,
As for the Winds from blowing to be barr'd.
The Pious Chriſtian in a Mirrour here,
May ſee the Promis'd Land, and without Fear
Of threaten'd Danger, bravely travel on,
Until his Journey he has ſafely gone,
And does arrive upon the happy Shore,
Where Joys encreaſe, and Sorrow is no more:
This is a Dream not fabl'd as of old;
In this, Expreſs, the Sacred Truths are told,
That do to our Eternal Peace belong,
And after Mourning changes to a Song
Of glorious Triumphs that are without end,
If we but bravely for the Prize contend:
No Pilgrimage like this can make us bleſt,
Since it brings us to everlaſting Reſt:
So well in every Part the Sence is laid,
That it to Charm the Reader may be ſaid,
With curious Fancy, and create Delight,
Which to an Imitation muſt invite:
And happy are they, that through Stormy Seas
And Dangers ſeek Adventures like to theſe,

Who ſell the World for this great Pearl of Price,
Which once procur'd, will purchaſe Paradiſe:
He who in ſuch a Bark does ſpread his Sails,
Needs never fear at laſt thoſe proſperous Gales,
That will conduct him to a Land, where he
Shall feel no Storms, but in a Calm ſhall be,
Where, crown'd with Glory, he ſhall ſit and ſing
Eternal Praiſe to his Redeeming King,
Who conquering Death deſpoil'd him of his Sting.

So wiſhes your Faithful Friend,

B. D.

Theſe

These Lines are humbly Recommended to the Reader; written upon the Perusal of this Book, &c.

IN reading of this Book I plainly find,
The Thoughts are suited to the Author's Mind:
For he who Vertue loves, of Vertue speaks,
And the strong Chains of Vice with courage breaks;
What here at first seems clouded, soon reveals
The Pilgrim's Joys, which he no more conceals,
But till he tries his Patience and his Love,
To Travel towards the Kingdom that's above:
Some interposing Fears have time to Reign,
But those by Faith expell'd his Soul again
Clears up and like the Bow that paints the Skies,
After a Shower, (on which Mankind relies,
As a sure Pledge the Deludge shall no more
Make all one boundless Sea without a Shore)
Gives certain Hopes that Heaven's Anger's past,
And he his Lot in a blest Land has cast.
You write so plainly, that the weakest Mind,
Under Similitudes, may Comfort find:
A Guide you give, that by the hand does lead
These Pilgrims that the heavenly Roads do tread,
And tells them always where the Danger is,
How to step over, or to wisely miss,
The Stumbling-blocks that Satan daily lays,
To overthrow them that mind not their ways;
So being bruised against Rocks of Despair,
Doubt, or Fear, they know not how, nor where;

They faint and languiſh in the middle Way,
Or back to Ægypt haſte without delay,
Preferring Darkneſs to the glorious Day
They were approaching. This Book has my Voice,
And is of all in this Kind the moſt Choice;
Peruſe it well, and you will find it reach
From Earth to Heaven, in it what it well does
[teach,
If you'd be bleſt, them mind what it does preach.

L. C.



THE

THE
Pilgrim's Progreſs,
Delivered under the
Similitude of a DREAM.

The Third Part.

AFter the two former Dreams concerning *Chriſtian*, and *Chriſtiana* his Wife, with their Children and Companions Pilgrimage from the City of *Deſtruction* to the Region of *Glory*; I fell aſleep again, and the Viſions of my Head returned upon me: I dreamed another Dream, and behold there appeared unto me a great Multitude of People, in ſeveral diſtinct Companies and Bands, travelling from the City of *Deſtruction*, to the Town of *Carnal Policy*, the Village of *Morality*, and from the reſt of the Cities, Towns, Villages, and Hamlets that belong to the Valley of *Deſtruction*. For ſo was the whole Country call'd

that lay on this ſide of the Wicket-gate, which the Man *Evangeliſt* ſhew'd unto *Chriſtian*; and ſo was alſo all that Country called, that was ſituated wide of the Gate, on the right-hand and on the left, extending it ſelf along by the Walls and Borders of that Region, wherein lay the way to the Heavenly Country. This was the name of that Province, even the Valley of *Deſtruction*.

Now I ſay in my Dream, that all the High-way-roads, and Lanes, that led from the Valley of *Deſtruction* toward the Gate of the Way of Life, were full of People who were travelling toward that Gate, and ſome of them walked along very vigorouſly, others halted and grew weary, through the violent heat of the Seaſon which made them e'en ready to faint, for it was in the (*a*) hotteſt time of all the Year, and the Sun burnt up the Herb of the Field, and ſcorch'd the poor Travellers, ſo that many of them were forced to ſit down and reſt themſelves, and in the Night-time many of them returned back again to their old Habitations; others more hardy than the reſt, went on till they came to the Slough of *Deſpond*, where *Pliable* forſook *Chriſtian*, and there falling into the filth and mire of that Place, were ſo diſheartned, that they return'd in whole Droves to their own

(*a*) *Time of Perſecution.*

Dwellings again; and very few there were who would venture through the Slough, yet ſome got very dexterouſly over the Steps, without being in the leaſt bemired, whilſt others, through Ignorance, or Heedleſneſs, miſſing thoſe Steps, were forced to wade through the Dirt, which was very deep, and made their paſſage exceeding painful; but at length with much ado they weathered the Point, and maſter'd the Difficulties of that horrid Quagmire, and got ſafe upon dry ground.

Among the reſt of the Travellers that got over this Slough, I ſaw a young Man of an amiable Countenance walking by himſelf, after he had got clear of the Slough, but he was all over bedaubed with the filth of that Place, which made him go very heavily on, for what with ſtruggling to get through, and what with the diſmal Apprehenſions he lay under, during his paſſage, he was extreamly weakned, and his joynts were looſned: Beſides, it was the nature of the dirt of this Place, to cauſe a trembling and diſorder in the Limbs of thoſe that were defiled with it, and to whatſoever part of their Body it ſtuck, there it would do them ſome Injury. Now the young Man being all over clammed with it he went a very ſlow pace, his Head hanging down, his Hands quivering, and his Feet tripping at the leaſt unevenneſs and rug-

gedneſs in the Way; and a ſpeck or two of the Dirt being ſpatter'd near his Eyes, made him dim-ſighted, ſo that he grop'd along like one that is blind, and ſometimes ſtep'd out of the Path.

In this condition he was, when at length I ſaw in my Dream, that he ſat down upon the Ground to bemoan his ſad Eſtate, and he wept very bitterly; and behold a bright Cloud hovered over his Head, which gradually deſcending overſhadowed him, and out of the Cloud a Hand was reached forth which with the Tears, that ran like Rivers from his Eyes, waſhed the Dirt off his Face and his whole Body, ſo that in a moment (as it were) his ſight and his ſtrength was reſtored to him again, and a Voice came out of the Cloud, ſaying, *Son of Man, go on in the Strength of the Lord thy God.* So he was mightily comforted and refreſhed after this, and began to rouze up himſelf, being more nimble and active, more vigorous and ſtrong than ever he was before; and his Eyes being healed alſo, he clearly ſaw the ſhining Light, that *Evangeliſt* ſhewed to *Chriſtian*. Then he tript along over the Plain, and made directly up to that ſhining Light, by means of which he quickly found the Wicket-gate; at which he knocked aloud, minding what was written over the Gate, *viz.. Knock and it ſhall be opened.*

Now I ſaw in my Dream, that as ſoon as he had knocked at the Wicket-gate, a whole ſhower of Arrows were ſhot at him from the Caſtle of *Beelzebub*, ſo that he was wounded in ſeveral places, and extreamly frightned at the Adventure, which made him knock again and again very hard, for fear thoſe that ſhot him, ſhould come and kill him out-right, before he could get in; but preſently, to his great Comfort, the Gate was opened to him, and when he that opened the Gate ſaw the Arrows ſticking in his Fleſh, he bid him haſte in, for fear of more Danger; ſo he ſtepped in, and made Obeiſance to the Man that opened the Gate, for he ſeemed to be a Perſon worthy of Reverence, by his grave Countenance and compoſed Behaviour: So he ſpake to the Man, whoſe Name was *Good-will*, and ſaid, *Sir, Having heard of the Fame of the Heavenly Country, and being informed by ſeveral Travellers, that the Way to it was by this Gate, I being weary of living in the Valley of* Deſtruction, *and earneſtly deſirous to ſee that Region of Bliß, humbly made bold to knock at this Gate, which you have been graciouſly pleaſed to open to me; for which high Favour, I return you my humble and hearty Thanks: But, as I ſtood at the Gate, after I knocked the firſt time, I was ſhot with theſe Arrows, which you now ſee ſticking in my Fleſh, and I fear I am mortally wounded, for my Spirits fail me,*

and there is a Mist before my Eyes; and with that he fell at *Good-will*'s Feet, begging him to tell him where he might find one that had Skill to probe his Wounds and cure them, if not Mortal. So *Good-will*, taking compassion on the young Man, asked him his Name: *My Name*, replied the young Man, *is* Tender-conscience; *I was born and bred in the Town of* Vain-delights. Then *Good-will*, having registerd the young Man's Name, he wrote a Certificate, and gave it him, bidding him deliver it at the next House, which was the House of the *Interpreter*; withal shewing him the way to it, for it was but a little way off from the Gate: *There*, says he, *you will find a Remedy for your Wounds, and see many glorious Things.*

Then I saw in my Dream, that *Good-will* gave to *Tender-conscience* a strong Crutch, made of *Lignum Vitæ*, or the Tree of Life, to rest himself upon, and ease his Feet as he went along, he having nothing before in his Hand, but a weak Twig of *Vain Opinions*, which he gathered from the Tree of Knowledge, growing on the Banks of the Waters of Confusion. This weak Reed was all the Staff that *Tender-conscience* leaned upon in his Journey; till such time as *Good-will*, bidding him throw it away, gave him the aforesaid strong Crutch, which he bid him be sure not to part with, for that it

would be of ſingular uſe to him all the way, and eſpecially now he was wounded, for that it had a particular Virtue to ſtay the Bleeding of Wounds. So *Good-will*, having given *Tender-conſcience* ample Directions to find the way, bade him farewel, and left him to go forward in his Journey.

Then *Tender-conſcience* began to pluck up his Spirits, being much comforted, eaſed, and ſupported by the Crutch which *Good-will* had given him: for no ſooner was he in poſſeſſion of it, but his Wounds abated in bleeding, and by that time it grew warm in his Hand, it ſent forth a certain odoriferous Perfume, which exceedingly refreſh'd his Spirits, and he found himſelf grow ſtronger and ſtronger, by the healing Virtue of this wonderful Crutch. Thus travelled he, till at length he arrived at the Houſe of the *Interpreter*, where knocking at the Door, one preſently opened it, and, asking his Buſineſs, *Tender-conſcience* made anſwer, *I would ſpeak with the* Interpreter, *who I underſtood is the Maſter of the Houſe*; ſo he called the *Interpreter*, who came forthwith to *Tender-conſcience*, and demanded what he would have.

Tender-conſcience.] Sir, ſaid *Tender-conſcience*, I was recommended to you by one *Good-will*, who keeps yonder Wicket-gate: for travelling from the Town where I was born, in the Valley of *Deſtruction*, tow-

the Region of Life, I came to the Wicket-gate, as I was directed, and as ſoon as I had knockt there, I was ſhot with theſe Arrows that you ſee now ſticking in my Fleſh, and when the Gate was opened, I made my Condition known to *Good-will*, and told him I was afraid ſome of my Wounds were Mortal, deſiring him to acquaint me where I might find a Phyſician; ſo he recommended me to you, giving me this Certificate of his Hand, and bidding me deliver it to you, aſſuring me, that in this Place I ſhould find a Remedy for my Wounds, and ſee many glorious Things: He likewiſe gave me this ſtrong Crutch which you ſee in my Hand, which has afforded me great Comfort and Aſſiſtance, by refreſhing my fainting Spirits, ſupporting me in the way, and putting a ſtop to the exceſſive Bleeding of my Wounds: but 'tis from you that I hope for the finiſhing the Cure.

Interpeter.] *Welcome, young Man*, ſaid the *Interpreter*, after he had read the Certificate; *come in and partake of the good Things of this Houſe; and, before you go away, I hope to ſee you whole and ſound.* So he conducted him into a Parlour, and asked him ſeveral Queſtions concerning his Country, and the manner of his Life there; to all which *Tender-conſcience* made particular Anſwers, giving him an exact Account of his Educa-

tion, and how he had ſpent the time of his Youth till that Day; after which the *Interpreter* narrowly ſearch'd the Wounds which he had received by the Arrows that Day, and applied a Soveraign Balſom to them, whereby *Tender-conſcience* became ſtreightways whole and ſound; and the *Interpreter* cauſed the Arrows that he had pull'd out of his Body to be laid up ſafe, as a Memorial of his narrow Eſcape from Death. Then he carried him into the Dining-room, and entertained him at a Rich, yet Frugal Banquet, feaſting him with the beſt Reſtoratives in the World; for he conſidered, that *Tender-conſcience* was weak and feeble, and had a tedious Journey to go, therefore he judg'd it neceſſary to treat him with Diet of ſtrong Nouriſhment, that he might be the better enabled to undergo the Hardſhips of Travel in that tireſome Road.

After the Banquet was over, he carried him into the ſeveral Appartments of the Houſe, and ſhewed him all the excellent Things which *Chriſtian*, and *Chriſtiana* his Wife, with their Children and Companions ſaw in this Place. And when it grew toward the going down of the Sun, he conducted *Tender-conſcience* into the Dining-room, where they took a moderate Repaſt together, and ſpent the reſidue of that Evening in profitable Diſcourſe; the *Interpreter* taking that opportunity to inform

him fully of the Laws and Customs of that Country, and to instruct him in his way, with Directions what Company he should keep or avoid, and how he should behave himself all along the Road. Then he shewed him to his Chamber, and left him to his Repose.

The next Morning, by Break of Day, *Tender-conscience* arose, and prepared for his Journey; and the *Interpreter* having performed all the good Offices of complete Hospitality, told him he would bear him Company a little way; which kind Offer *Tender-conscience* gladly embraced, both because he was a Stranger altogether in those Parts, and because he was in Love with the *Interpreter*'s good Conversation. So they walk'd out together, and taking their way over a large Corn-field, through which there lay a Path into the High-road from the *Interpreter*'s House, they came to a Lane, on each side of which there stood a Mannor-house, with Lands belonging to each of them. Then *Tender-conscience* took notice that the Grounds of one Farm were all in a flourishing and prosperous Condition, a plentiful Crop of Corn, lovely fat Pastures, and those well stock'd with Cattle, the Fences every-where strong and close, and all things in exceeding good case. Whereas on the other side, the opposite Farm, lay at sixes and at-sevens (as

the old Saying is) ſome part of the Ground was over-grown with Nettles, Briars, and Thorns, and all Manner of unprofitable Weeds; the other part was uncultivated, and lay covered with Stones, the Fences down, and wild Beaſts brouzing up and down on what they could find, all things lying at Rack and Manger, ſo that there was not the leaſt ſign of a future Harveſt. At which *Tender-conſcience* greatly marvelled, and asked the *Interpreter* the Reaſon why there was ſo great a difference between the two Farms, ſince lying ſo cloſe together, the one was a daily Reproach to the other? To which the *Interpreter* replied, He that owns that Farm on the right-hand, which you behold in ſo fair and flouriſhing a Condition, is the King's Tenant, as likewiſe is the other, for both the Mannors belong to the King of the Country: Now upon a time the King taking his Progreſs this way, and being informed that he had two fair Farms in this Place untenanted, and that for want of looking after, they were both run to ruin; (for at that time they were both alike) he put them preſently into the Hands of theſe two Men who live in them now, telling them withall, for their encouragement, That they ſhould not only live Rent-free, (ſaving ſome Homage to be paid at his Court) but ſhould alſo be removed to Palaces of inc-

him fully of the Laws and Customs of that Country, and to instruct him in his way, with Directions what Company he should keep or avoid, and how he should behave himself all along the Road. Then he shewed him to his Chamber, and left him to his Repose.

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ſtimable Dignity and Value, provided they would but be induſtrious and cleanſe the Farms, and improve them with the beſt Husbandry they could, becauſe he loved not that any of the Crown-lands ſhould run to ruin: So theſe two Men were put in poſſeſſion of the Farms, each had his Houſe and Lands apart.

Now the Man on the left Hand, taking a Survey of his new Farm, and finding it all over-grown with Weeds and Briars, cover'd with Stones, the Fences down, wild Beaſts ranging up and down in the Grounds, and all things like a Wilderneſs, he ſate down and folded his Arms, deſpairing ever to cleanſe his Farm, or bring it into any Order; ſo he fell to Rioting and Drunkenneſs, to Gaming and Wantonneſs, never regarding his Farm, or ſo much as once thinking of it, ſo that he is run deeply in Debt, and has loſt his Reputation among all his Neighbours, and unleſs he ſpeedily take up, and ſet himſelf to Cleanſing and Manuring his Farm, he will certainly fall into the King's Diſpleaſure, who will caſt him into Priſon for neglecting his Farm, (for ſo he threatned them at the firſt) whence he cannot eſcape till he has made full Satisfaction to the King for his hanious Offence.

But, on the contrary, the Tenant on the right Hand, having ſurvey'd his Farm in

like manner as the other did, and finding it in the ſame condition, all run to ruin and diſorder; he conſidered with himſelf the great Favour he had received in being intruſted with one of the King's Farms, and how hainous a Crime it would be to ſlight ſuch a Benefit as was propoſed to him, both for the preſent and future, if he would but improve his Gift. Then he conſidered likewiſe, that though it was a great Farm, and all in manner like a Wilderneſs, yet by endeavouring every Day to cleanſe it, in time he ſhould compaſs the whole.

Theſe Conſiderations made him ſet about it with all ſpeed, and he began by little and little to weed it, and remove the Stones off from the Ground, and ſo, by daily labouring at it, he at length reduc'd it to this good Order as you ſee it in now; and he is in aſſured Hopes of obtaining the King's Promiſe, and of being removed to a more noble and honourable Station.

In my Opinion, ſaid *Tender-conſcience*, *the Farmer on the left Hand is very much to blame, in neglecting ſo fair an Opportunity of raiſing himſelf; had he but followed the Steps of his oppoſite Neighbour, and done ſomething every Day toward the Cleanſing of his Farm, he might by this time have reap'd the Benefit of it, and had the Returns of plentiful Crops, beſides the continuance and increaſe of the King's Favour, who would, no doubt, in time have been as good*

as his Word, and preferr'd him to ſome higher Dignity.

Interp.] Juſt ſuch, ſaid the *Interpreter*, is the Condition of you Travellers, who come from the Valley of *Deſtruction*, and are going to the Region of Life and Glory: The King of that Place only requires of you to Husband well his Gifts and Graces, to improve your Talents, and perſevere to the end of your Pilgrimage, and then you will be tranſlated to Eternal Manſions. Now the way to do this, is not to be diſcouraged with the length of your Journey, nor frightned with the Apprehenſions you may have of the Difficulties to be overcome, and the Dangers to be encounter'd by the way: But you muſt arm your ſelf with a firm Reſolution to go through all, making ſome Progreſs every Day; for to ſtand ſtill is to go back; and therefore like the wiſe and induſtrious Farmer on the rigth Hand, who every Day weeded and ſtoned ſome part of his Grounds, ſo muſt you daily go on and gain Ground, thus like him you will in due time perfect your Labour and Travel, and finiſh your Courſe with Joy. The *Interpreter* gave him many more good Councels and Admonitions, as they walked along, till they came to the High-way that was fenced in on either ſide with the Wall of Salvation, and there the *Interpreter* gave to *Tender-conſcience* the

King's Royal Paſs, ſignifying to him, that it would be of ſingular uſe to him throughout his Journey to the Heavenly Country: So wiſhing him a proſperous Journey, and eternal Happineſs, he bid him heartily farewel.

Then I ſaw in my Dream, that *Tender-conſcience* wept when he was to part with the *Interpreter*, being raviſhed in Spirit with inexpreſſible Love to his Company, foraſmuch as he had healed his Wounds, entertained him moſt courteouſly, ſhewed him many excellent and glorious Things, and giving him the King's Warrant, or Paſs, whereby he ſhould be enabled to travel more ſecurely and quietly to the Region of Life: Beſides, he was naturally very affectionate, and could not brook a Separation from ſuch a Friend, without burſting into Tears. But at length, overcoming his Paſſion, he ſat forward in his Journey, and came to the place where the Croſs ſtood, where *Chriſtian*'s Burden fell from off his Back, and tumbling into the Sepulchre, (which was at the bottom of the riſing Ground whereon the Croſs ſtood) was there buried.

Now I ſaw in my Dream, that hard by the Croſs were built two Houſes, the one was called the Houſe of Mourning, and the other was called the Houſe of Mirth, and they were ſcituated on each ſide of the

Croſs, the one on the right hand, and the other on the left: Now as *Tender-conſcience* kept the Path up the Hill, there came out of the Houſe of Mirth ſome young Men to meet him, and they ſpake to him ſaying, *Whence comeſt thou? and whither art thou going?* Then *Tender-conſcience* made anſwer, I come from the Valley of *Deſtruction*, and am going to the heavenly City, the Region of Life and Glory; but I perceive it grows late, and I am a Stranger in the Way, and therefore would gladly take my repoſe this Night ſome-where hereabouts, if I might find ſo much Favour among any of the Inhabitants of this Place. Then the young Men made anſwer, and ſaid, *There are none but theſe two Houſes which thou ſeeſt, in all this Pariſh, that give Entertainment to Strangers, and if thou wilt go along with us to yonder Houſe*, (pointing to that on the left hand) *there thou wilt find good Uſage, merry Company, and all things that your Heart can wiſh for; and in the Morning we will travel along with you, for we only lodge there to Night, and in the Morning will ſet forward toward the Heavenly City.* By ſuch inticing Words and Perſwaſions as theſe, they prevailed upon *Tender-conſcience* to go along with them: So, as he drew near to the Houſe, he heard a great Noiſe, as of them that make Merry, Singing, Dancing, and Playing on Muſical Inſtruments, with much Laugh-

ter, at which *Tender-conscience* was greatly astonished; but as he came up to the House he saw written over the Door, these Words, *viz.* THIS IS THE HOUSE OF MIRTH, then he remember'd the Words of the Wise Man, [a] *That it is better to go to the House of Mourning, than to go to the House of Feasting:* And again, [b] *The Heart of the Wise is in the House of Mourning, but the Heart of Fools is in the House of Mirth.* So he asked the young Men, what that House was called on the other side of the Cross? And they told him it was called, THE HOUSE OF MOURNING: Moreover, they railed and scoffed at the People that lived in it, and told him, that none but a few dull phlegmatick Fools ever frequented it: But *Tender-conscience* weighed more the Words of the Wise Man, than their slanderous Tongues, and told them he would go seek a Lodging at the House of Mourning; then they laughed at him, and called out the rest of their Companions to deride him; but he departed from them and passed by the Cross; at the sight of which he was transported with unspeakable Love, Grief, Compassion, and such like Affections; the young Men and their Companions all the while following him, and making a Mock at his Tenderness, and as he wept at the Foot of the Cross,

[a] Eccles. 7. 2.

[b] Eccles. 7. 4.

they fell a laughing, ranting and roaing till at length he roſe up and made haſte to go to the Houſe of Mourning, where he was no ſooner arrived, but two Grave, yet Comely Women bid him kindly welcome, ſaying to him, *We ſaw how you were like to be ſeduced into the Houſe of Mirth, and were rejoyced to behold your Reſolution not to enter into that Seat of Vanity; we alſo ſaw your Conſtancy in withſtanding their taunting Scoffs and Mockery, and how you were not aſhamed of the Croſs, but the ſight of it pierced your Heart with Divine Love, and cauſed your Eyes to pour out Rivers of Tears, while thoſe prophane Wretches laughed you to ſcorn; all this we beheld with great Satisfaction; and now come in, thou Bleſſed of the Lord, and reſt in this Place till to Morrow, and then thou mayeſt go in Peace.* So *Tender-conſcience* went in along with the Courteous Matrons, who waſhed his Feet, and having refreſhed him with a morſel of Bread and a little Wine, with a few Figs, Raiſons and Almonds, they fell into Diſcouſe about the Perſon who ſuffered Death on the Croſs; and the Eldeſt Matron ſpoke to this Effect:

Eld. Matr.] How vain and prophane are thoſe poor Wretches who deſpiſe the Croſs of Chriſt, and are become bitter Enemies both to him and his Sufferings? They profeſs to believe in God and Worſhip him, yet at the ſame time, give both him and

themſelves the Lye in their Practice: They profeſs to believe Chriſt Crucified for our Sins, yet at the ſame time they Crucified him themſelves afreſh, and put him to open ſhame. They lay an Embargo on their Faith, and ſuffer it not to launch beyond the narrow limits of their Senſes. And taking up their Religion on the Credit of Fleſh and Blood, their carnal Paſſions are made the Standards of its Practice, and whatſoever thwarts their Luſts, is baniſhed their Converſation. Hence it comes to paſs, that what at firſt was eſteemed dull and unpleaſing, was by degrees ſlighted and neglected, till at length it is become the Object of their Deriſion and Scorn, as you ſee experimentally in the Houſe of Mirth this Evening.

Youngeſt Matr.] *And that which is the more ſurprizing, is, that theſe very Perſons pretend to be Honourers of the Croß, and Diſciples of Chriſt Jeſus: Their Houſe is built as near the Croß outwardly as ours is, and yet at the ſame time they are Enemies to thoſe who tread in the ſteps of him, who ſuffered that Ignominious Death for our ſakes.*

Tender-conſcience.] Ay, ſaid *Tender-conſcience*, the three young Men told me they were going towards the heavenly City, as well as I, and if I would but repoſe my ſelf in the Houſe of Mirth this Night, they would bear me Company on the Morrow; but as ſoon as they perceived that I

would ſeek a Lodging in the Houſe of Mourning, they turned their Compliments into Scoffs, their pretended Civility into real Rudeneſs, and their feigned pious Purpoſes into open Prophaneneſs, railing at you and your Houſe, and all your Gueſts, deriding and laughing at me for a Fool and Madman, like thoſe *Greeks* to whom the Croſs of Chriſt was Fooliſhneſs, and all that took it up, or bore any Affection to it, were eſteemed as the Off-ſcouring of all Things: Such was my Entertainment among them; for whereas before they were merry in the Houſe, Singing, Dancing, and playing on Inſtruments of Muſick, ſo ſoon as the three young Men gave intimation to them of my Deſign, they forſook their Melody, and came running out of the Houſe to mock and deride me, ranting and roaring, and raiſing great laughter, while I ſate weeping by the Croſs.

Eld. Matr.] It is worth one's Obſervation, to ſee by what Degrees Men arrive to that height of ridiculous Vanity, as well as notorious Impiety: Firſt, they let looſe the reins to their wanton Humour, in trivial and ſmall Matters, delighting in nothing ſo much as in a Jeſt, or Droll, in common and ordinary Converſation; thus having habituated and uſed themſelves to a Jocular Vein, they can hardly forbear to play the Wags with Things of more ſerious im-

portance

portance, as the Affairs of Juſtice, and the Publick State, then being as it were ſteel'd and hardned in this wanton Humour, they at laſt fall to Mocking and Jeſting at the moſt Holy and Religious Things, verifying the ſaying of the Wiſe Man, *He who contemns little Things, ſhall fall by little and little.* Certainly vain Mirth, and exceſſive Laughter do but raiſe a Duſt in the Eyes of the Soul, and interrupt her more ſerene and ſtedfaſt Proſpect of better Things. And the moſt innocent Jeſts may be reckon'd like Muſhrooms, which well ordered and ſpiced may do no harm, but can do no good. Whatſoever habet the Soul gets, it is hard to remove it, and the habet of exceſſive Laughter is moſt difficult to be overcome, becauſe it is a Faculty eſſential to our Nature to laugh, and he that gives way to it, and to common Jeſting, betrays his Mind to an unmanly Likeneſs, and an habital Vanity, which afterwards he will find it difficult to root out. And therefore ſeaſonable was the Advice of the Holy Apoſtle *Paul*, when he counſelled the [a] *Epheſians* to avoid fooliſh Talking and Jeſting; and the [b] *Theſſalonians* to abſtain from all appearance of Evil.

[a] *Epheſ.* 5. 4.

[b] *Theſſ.* 5. 22.

Now what was ſaid to them, no doubt is written for our Inſtruction, and all Chriſtians are obliged to obſerve their ſage

Councels in this as well as other Matters, and not to pick and chuſe what Precepts and Councels we pleaſe to obey, as if we would compound with God for a quarter or half Performance of his Will. And though this Prohibition of vain Jeſts and fooliſh Mirth ſeem to be of ſmall moment with ſome, yet it is good to obſerve every tittle of the Word of God with great Reverence. And you have done the part of a Wiſe Man in forſaking the Houſe of Mirth, and coming to the Houſe of Mourning: For they think this Life to be but a Paſtime, or a Market for Gain:

[c] *Iſa.* 5. 12, 13. [c] *They drink Wine in Bowls: The Harp and the Viol, the Trimbrel and the Pipe are in their Feaſts; but they regard not the Work of the Lord, neither conſider they the Operation of his Hands. Therefore Hell hath inlarged herſelf, and opened her Mouth without Meaſure, and their Glory, and their Multitude, and their Pomp, and he that rejoyceth among them, ſhall deſcend into it.*

Young. Matron.] Neither is it leſs worthy of Remark, by what Artifices and Miſ-repreſentations the People belonging to the Houſe of Mirth do indeavour to frighten Travellers from coming to our Houſe, bringing an ill name upon it, and telling them we are ſad melancholy Folks, nothing to be heard here but ſighing, lamenting, and groaning, and that many poor Tra-

Travellers have been driven to Deſpair in this Place, and made away with themſelves. Whereas there is nothing of this true, for our Sorrow is not worldly Sorrow, which bringeth Death, but mourning and repentance unto Life, which needeth not to be repented of. In our Sighs we rejoyce, and in our Tears we ſmile, as it is written, *They that ſow in Tears, ſhall reap in Joy:* And the deepeſt of our Groans are but forerunners of the Soul's Triumph over Sin and Death, and there is ſo near a Neighbourhood betwixt this kind of Grief, and the moſt exalted Pleaſure, that it is hard to diſtinguiſh between one and the other. While our Eyes rain Tears, the Clouds that cauſe them are ſcatter'd from our Hearts; and that very tempeſt of Sighs and Groans, which threatens to rend our Breaſts in pieces, does but ſweep and cleanſe the Air of our Souls, and renders it more calm and ſerene than it was before; thus ſpringeth Light from Darkneſs, Peace from War, and Life from Death. And ſo far is this Houſe from leading any to Deſpair, or to be the occcaſion of their deſtroying themſelves, that on the contrary, many who have come from the Houſe of Mirth in that condition, when their Means were all ſpent in Rioting and vain Mirth, have deſired harbour with us, and in a little time have recovered their Judgment,

Reaſon, and Senſe again, and have gone away full of comfort and ſatisfaction.

Now by this time it grew late, and they broke up Company, cauſing one of the Houſhold to ſhew *Tender-conſcience* to his Lodging, having wiſhed him a good Repoſe. He returning them hearty Thanks for their good Councel and edifying Diſcourſe, took his leave for that Evening, and went to reſt. In the Morning he roſe early, and prepared for his Journey, being extreamly pleaſed with the Entertainment he found in this Place, ſo that he burſt out a Singing in his Chanber.

Bleſſed be God who Travellers doth guide,
And with his Wings doth them from Dangers hide;
My Foot had well nigh ſlipt, when I was led,
Within the Houſe of Mirth to take a Bed:
But better Things remembring, I retir'd,
As I was by the Grace of God inſpir'd;
They laugh'd, I wept, they mock'd, while I did wail,
And at the Houſe of Mourning they did rail.
The Houſe of Mourning ſolid Joys does bring,
Whilſt that of Mirth behind it leaves a Sting.

Now whilſt he was ſinging theſe laſt Words, he heard a great Noiſe without, and looking out of the Window, he ſaw ſeveral that belong'd to the Houſe of Mirth, who had beſet the Houſe of Mourning, and demanded to have the Man delivered

livered to them, that came in there the laſt Night; this put *Tender-conſcience* into no ſmall fright, ſo that he fell to Prayer, and behold three ſhining Ones appeared to him, and bid him be of good chear, for they would deliver him out of his Enemies Hands; then one of them breathed on him, ſaying, *Be thou changed*, and he was immediately transformed, and became a new Creature, and his Face, which before look'd meager and pale, now became ruddy and ſhining, his Eyes ſparkling like Diamonds, ſo that thoſe that had ſeen him before could not know him now. Then the ſecond preſented him with change of Raiment, cloathing him in a White Robe, whereas before he was in a Crimſon colour'd Garment. The third alſo ſet a Mark in his Forehead, giving him ſuch a Roll, with a Seal upon it, as *Chriſtian* had given to him; ſo the three ſhining Ones pronounced a Bleſſing on him, and bid him go away in Peace, for that no Evil ſhould befal him. Then *Tender-conſcience*, acquainting the *Matrons* with what had happened to him, and taking his leave of them, went boldly out with his Crutch in his Hand, and paſſed through the midſt of the Liers in wait, and no Man knew him, or had Power to ſay to him, *Who art thou?* but he departed from them in Peace, as the ſhining Ones had foretold him.

Then

Then I ſaw in my Dream, that *Tender-conſcience* walk'd a great pace, till he was out of ſight of the Houſe, and of the Lyers in wait, for he had ſtill ſome dread remaining upon him, which ſpurred him on to haſten out of their reach: Thus he walk'd till he came to the foot of the Hill *Difficulty*, and having drank nothing that day, he ſtooped down, and drank of the Spring that ran by the bottom of the Hill; then he ſat down a while and conſider'd which way to go, for there were three Paths, one right up the Hill, and the other two went round by the bottom of the Hill to the right hand and to the left. That Path which went ſtrait up the Hill was very ſteep and cragged, and that which went round the bottom on the left hand was broad and even, curiouſly ſhaded with rows of Trees on each ſide, and the Spring winding along by the Path-ſide, which was very pleaſant and inviting: Again, that on the right hand was alſo ſmooth and even, ſhady and pleaſant, and ſeemed to wind about upwards. So that *Tender-conſcience* thinking this Path would bring him to the top of the Hill, as well as the ſteep one, he made choice of it; now the name of this Path was *Danger*, and the name of the other on the left hand was *Deſtruction*: So he went in the Path of *Danger*, which brought him up round by the ſide of the Hill

Hill into a great Wood, which he enter'd, the Path leading him through the middle of the Wood; now the Wood ſeemed very pleaſant and delightful at the firſt entrance, the Birds ſinging in the Trees, and the Wind ruffling, the Leaves made a very ſweet harmony, and the Path was green and ſmooth, but as he walked farther in, the Trees overſhadowed it, and ſtood ſo thick, that it ſeemed dark and diſmal; moreover, he heard the howlings and roarings of wild Beaſts, for the Wood was infeſted with Wolves, Bears, Leopards, Dragons, and other fierce Creatures of Prey, which made *Tender-conſcience* to tremble for fear, and his Heart failed within him, ſo that he immediately returned again by the ſame way by which he came in, and he run as faſt as he could till he got clear back again out of the Wood, and then he ſlackned his pace by degrees, till at length he came to the Spring, at the bottom of the Hill *Difficulty*, and there he ſat down again to conſider which way to go, or what courſe to take; at length, after much muſing, he call'd to mind that ſaying, *Narrow is the way that leads to Life, and few there be that find it*; and again, *Broad is the way that leads to Death, and many there be that enter in thereat.* So view'd the Path that led directly up the Hill, and it was exceeding narrow, and the other

two

two Paths that went round by the bottom were very broad: Upon which he presently concluded, that he must take the steep and narrow Path, how difficult soever it seemed to Flesh and Blood: So up he went panting and gaping for Breath so tiresome was that way; and by that time he had got up half way the Hill, he was very much spent and grew so faint and giddy by reason of the great height and steepness of the ascent, that he was ready to tumble down backwards again. At length he came up to a place, where was a Cave in the side of the Hill, and at the mouth of the Cave sat a Man, whose Name was *Good-resolution*. Now he seeing *Tender-conscience* coming up the Hill panting and gasping, and almost beat off his Legs, saluted him in this manner:

Good-resolut.] *Brother, I see that thou art weary and faint, therefore I pray thee turn in here with me into this Cave and rest thy self a while, and when thou hast refreshed thy self and gathered Srength, then go forward in the Name of the Lord. I am placed here by the King's Order to administer Relief to poor tired Pilgrims.*

Tender-conscience.] Then said *Tender-conscience*, Sir, I thank you for your kind Invitation, which I gladly accept of, for indeed I am quite spent, and my Heart fails me.

So

So he went along with the Man into the Cave, and they ſat down together on Seats cut out of the ſolid Rock. Now I ſaw in my Dream, that the Room were they ſat was pure Alabaſter, and did let in certain Sky-lights at the top, which gave *Tender-conſcience* a view of many rare Pieces of Antiquity cut out of the Rock. [a] There were the Figures and Repreſentations of many famous Worthies, and renowned Men of Old, who through Faith had done many marvellous things. There was the Repreſentation of *Abel* offering a greater and more acceptable Sacrifice than *Cain*; and of *Enoch* who walked with God, and was tranſlated without ſeeing Death; and of *Noah* who was an hundred and twenty Years building the Ark, to the ſaving his Houſhold, and the Kinds of all Living Creatures. There was alſo the Repreſentation of *Abraham*, who when he was called, obeyed God, to go out into a place, which he ſhould afterwards receive for Inheritance, and he went out, not knowing whether he went: There was alſo repreſented, how by Faith he abode in the Land of Promiſe, as in a ſtrange Country, as one that dwelt in Tents with *Iſaac* and *Jacob*, Heirs with him of the ſame Promiſe: For they looked for a City having a Foundation, whoſe Builder and Maker is God.

[a] *Heb.* 11. 4, 5, 7, 8.

All

All these Men lived in Faith, believing the Promises, and receiving them thankfully, confessing they were Pilgrims and Strangers on Earth: For they that say such things, declare plainly, that they seek another Country. For if they had been mindful of their own Country from whence they came out, they had leisure to have returned: But they desir'd a better, that is, the Heavenly, wherefore God is not asham'd to be called their God, and hath prepared for them a City.

Now *Tender-conscience* was greatly pleased, and much comforted with the sight and consideration of these things, so he looked farther, and there he saw the Representation of *Abraham* offering up *Isaac*, (to whom it was said, *In Isaac shall thy seed be called,*) and of *Isaac* blessing *Jacob* and *Esau*; and of *Jacob* blessing his Sons, the twelve Patriarchs. Then he looked on that side of the Room which was opposite to the entrance of the Cave, and there was represented in Alabaster-work, how *Moses*, when he came to Age, refused to be called the Son of *Pharoh*'s Daughter; chusing rather to suffer Adversity with the People of God, than to enjoy the Pleasures of Sin for a season: and how he forsook *Egypt*, not fearing the King's Wrath, but regarding him that is invisible; and how he led the People of *Israel* through the Red Sea as on

dry

dry Land, which the *Egyptians* attempting to do, were all drowned. And how the Walls of *Jerico* fell down at the ſound of their Rams horns. Many more things were there repreſented, as the famous Acts of *Joſhua*, *Gideon*, *Barac*, and *Sampſon*, *Jephthah*, alſo of *David*, *Samuel*, and the Prophets, who', through Faith, ſubdued Kingdoms, wrought Righteouſneſs, obtained the Promiſes, ſtopped the Mouths of Lions, qenched the Violence of Fire, eſcaped the edge of the Sword; of weak were made ſtrong, waxed valiant in Battle, turned to flight the Armies of the Aliens. And of others, who have been tryed by Mockings and Scourgings, by Bonds and Impriſonments, who were ſtoned and hewen aſunder, tempted and ſlain, wandering up and down in Sheep-Skins and Goat-Skins, being deſtitute, afflicted, tormented, whom the World was not worthy of, they wandred in Wilderneſſes and Mountains, in Dens and Caves of the Earth, and theſe all, through Faith, obtained a good Report, and received the Promiſes.

The whole Room where they ſat was adorned round with ſuch kind of Figures as theſe; which *Tender-conſcience* viewed with a great deal of delight, and he took courage from theſe glorious Patterns: His Spirit, which before languiſhed, now began to revive and flouriſh within him, ſo that he burſt out a ſinging in this manner, *Ah*,

Ah, punny Soul! faint-hearted Mind!
Weak as the Chaff before the Wind!
Long have I waver'd to and fro,
But forward now I'll boldly go:
Since me such noble Patterns move,
I'll mount the Hill, on Wings of Love:
Methinks my Heart within me burns,
And, all inflam'd, to God-ward turns;
What tho' in the seraphick Fire,
My raviſh'd Spirit ſhou'd Expire?
Yet, Phœnex-like, it will revive,
And in immortal Glories live.

Then *Good-reſolution* ſeeing *Tender-conſcience* ſo mightily refreſh'd with the things he had ſeen, told him that he had yet greater things than theſe to ſhew him, ſuch as would e'en raviſh his Soul with Joy to behold; ſo he had him out of that Room, by a long Entry or Paſſage cut out of the Rock, and full of Sky-lights that were let in at the top, and brought him to another Cave, where dwelt a Man named *Contemplation*, the Man ſat ſtill in a Chair of pure Diamond, muſing and ſilent, neither ſaid they any thing to him, or he to them, but juſt as he ſaw them enter, he drew back a Curtain which hung before the farther part of the Room, and veiled half the Room; ſo that when any one came in firſt, he could not ſee what was in the farther part of the

Room

Room. But ſo ſoon as the Man *Contemplation* had with a ſtring, which he held in his Hand, drawn back the Curtain, what a goodly and glorious ſight was there! How dazling were the things that there preſented themſelves! For that part of the Room was ſo contrived, that by letting in a certain Sky-light from the Roof of the Cave, your Eyes are immediately ſurpriz'd with a thouſand Splendours, that part of the Cave being all an intire Rock of Diamond, yet ſo artificially poliſh'd, that by the reflection of the Sun-beams it repreſented to you a moſt glorious City, whoſe Streets were paved with pure Gold, and the Walls of precious Stones, the Inhabitants walking up and down in long Robes, and glittering like the Stars. Alſo it repreſented the King of that Place, ſitting on a Throne of Glory, a fiery Stream iſſuing from before him, thouſands of thouſands miniſtred unto him, and ten thouſand times ten thouſand ſtood before him, whoſe Faces were like the Lightning, and their Eyes like Lamps of Fire; their Arms and their Feet were like to poliſhed Braſs; in ſhort, the whole Appearance was full of Luſture and Magnificence.

Tender-conſcience was aſtoniſhed above meaſure at the ſight of theſe glorious things, and raviſhed with an inexpreſſibly delight, inſomuch he wiſhed to live and die

die in that place, for he had never yet ſeen ſuch a goodly ſight before in all his Life; he continued gazing on the lovely Objects, neither could he take his Eyes off from looking, till ſuch time as *Good-reſolution* drew the Curtain again, and ſo veiled them from his ſight, for he was afraid, leſt by too long gazing on ſo much Brightneſs, his Eyes might receive ſome damage; remembring that Saying of the Wiſe Man, *He that gazeth upon Majeſty, ſhall be oppreſſed with Glory.* So he had him back again through the Paſſage that led to his own Cave, and when they were come into the Cave, he deſired *Tender-conſcience* to ſit down and meditate on what he had ſeen; ſo *Tender-conſcience* ſat down to meditate, while *Good-reſolution* got ready a ſmall Collation, of Fruits, of Herbs, and of Wine, to refreſh him, and make him more vigorous and active in going up the reſt of the Hill. *Oh, Sir,* ſaid *Tender-conſcience, trouble not your ſelf for me, nor take any care about Meat or Drink, for what I have ſeen ſince my coming into this place is both Meat and Drink to me, I feel my ſelf ſtrengthened by it, and my Spirits enlivened, ſo that methinks I could even fly up the reſt of the Hill.* Then *Good-reſolution* made anſwer, *If the bare ſight of theſe glorious things has wrought ſuch a wonderful effect upon you, how much greater influence may be expected from the mature conſider-*

ration and application of them? If the bare view of the Landskip be so pleasant, how much more delightful will it be to think, that the City there represented, is the place whither you are going, and that you shall live there for ever, and be cloathed and crowned with Robes and Crowns of endless Glory? But I must warn you of one thing, that will happen to you a little after your departure from this place, as it does usually happen to all Pilgrims who have seen the glorious things of this Cave, for lest they should be exalted above Measure, through the abundance of Revelations, *there is generally given unto them a Thorn in the Flesh, the Messenger of Satan to buffet them, because they should not be exalted above measure. And thus it is like to befal you, when you are gone from this place. Now, to the end you may not be disheartned, when this thing comes to pass, I tell you of it now, that being fore-warn'd, you may be also fore-arm'd; and I exhort you to have always in your Mind the famous Examples of these Worthies which you see represented before your Eyes, who stemm'd the Tide of Worldly Crosses and Persecutions, stood the Brunt of all manner of Temptations, till having at last weather'd the Point, and got the start of the World, the Flesh, and the Devil, they enter'd into the Joy of their Lord, and took possession of an Everlasting Inheritance. These things you ought always to have in remembrance, as you travel along, and especially when you meet with any temptations or dangers, as you must ex-*

pect

pect in this Journey: *At such a time you ought* reflect on the glorious things you saw in my Ca and in the Cave of Contemplation, *and in* doing you will find great Comfort and Relie So he desired *Tender-conscience* to refre himself with such entertainment as h Cave afforded, assuring him, that thoug it was plain and homely Diet yet he wa heartily welcome to it, and would fin the benefit of it as he went up the rest o the Hill. Then *Good-resolution*, after th Repass was over, renewed his Counsel t *Tender-conscienc*, and told him what Hou ses and Inns he should use thereabouts his way, and what he should refuse and a void, adding many wholesome Instructions at length *Tender-conscience*, full of Cou rage and Joy, took his leave, giving hi humble Thanks for the Favours he had don him.

Now I saw in my Dream, that by th time *Tender-conscience* was got a pretty di stance upward from the Cave, he was me by a Man whose Name was *Spiritual-prid* but *Tender-conscience* knew not his Name first, so the Man saluted him in this man ner, *Hail, thou Beloved among the Sons of Me thou Darling of the King of Heaven, who ha undertaken a great and tedious Pilgrima from the Valley of* Destruction, *toward t Region of* Life *and* Glory; *who hast escap the Temptations of the House of* Mirth, *a*

rather choſen to go into the Houſe of Mourning; *who haſt eſcaped the Paths of* Danger *and* Deſtruction, *and haſt nobly ventured to aſcend by the unpleaſant and rugged Path of the ſteep Hill* Difficulty, *and haſt enter'd into the Cave of* Good-reſolution, *and ſeen the glorious Things of the Cave, and the more glorious Things in the Cave of* Contemplation: *Now I am ſent to Congratulate thy good Succeſs, and to tell thee, thy Journey is at an end, thou haſt all along fought a good Fight, thou haſt kept the Faith, and now thy Courſe is finiſhed, and there is laid up for thee a Crown of Righteouſneſs; come turn in with me, and I will ſhew thee thy Reward, which is ſecured for thee, and thou needeſt not travel or toil thy ſelf any more, but take up thy Reſt with me.*

Then *Tender-conſcience* was much aſtoniſhed at the Man's Words, and wondered how he could tell him ſo exactly what he had done, and where he had been; and he ſaid within himſelf, *Surely this Man is a Prophet, or greater than a Prophet!* So he began to be puffed up in his Mind, to think how the Man called him the Beloved among the Sons of Men, and Darling of the King of Heaven. *Surely*, ſaid he in his Heart, *my Lot is fallen in goodly Places, I have a fair Inheritance:* So he followed the Man who led him aſide out of the Path that went directly up the Hill, and brought him to an exceeding high Tower, whoſe top was higher

higher than the top of the Hill itself; b
before they came to the Tower, even
they were going along, *Tender-conſcie*
caſt his Eye upon the Back of the Man, a
there he ſaw written, SPIRITUA
PRIDE; ſo he remember'd the Coun
of *Good-reſolution*, how among the reſt
his wholeſome Inſtructions he bad him b
ware of *Spiritual-Pride*, who would certai
ly meet him on the way, and endeavour
ſeduce him to the Tower of *Lofty Though*
and when he had got him to the top, wou
caſt him down headlong, and break him
pieces. So *Tender-conſcience* made no mo
ado, but run away as faſt as he could ba
to the Path again, and ſo went forward
the Hill, rejoycing that he had eſcap
from *Spiritual-pride*, who with flatteri
Speeches and deceitful Words ſought to i
tice him out of the way, and bring hi
to Ruin and ſwift Deſtruction. Then
looked after *Tender-conſcience*, and ſaw th
he went a great pace upward, till at leng
he came to the top of the Hi
a *Part* 2. *p.* 60. even to the [a] Stage that w
built to puniſh ſuch upon, w
ſhould be afraid to go farther on Pilg
mage, where *Miſtruſt* and *Timorous* b
their Tongues bored through with a hot
ron, for indeavouring to hinder *Chriſti*
in his Journey, as was to be read on t
Plates that hung before the Stage.

Now I saw in my Dream, that as *Tender-conscience* went along, that an old Man met him on the way whose name was *Carnal-security*, and he spake to *Tender-conscience* in this manner:

Friend, whence comest thou, and whither art thou going?

Tender-cons.] To whom *Tender-conscience* replied, *Sir, I came from the Valley of* Destruction, *and am travelling toward the Heavenly Country.*

Carnal-security, *Truly you have undertaken a great and hazadous Journey, and the Perils you have gone thro' are many; but now the worst of your way is past, the rest being pleasant, safe and easie: It is convenient for you to rest your self a while after your Toils, and the wearisome Steps you have troden since you first set forth from your Native Country, and especially since you must needs be Tired and quite out of Breath, through the extream steepness of the Hill* Difficulty, *which you last ascended. Therefore if you please to take up your Quarters with me, you shall be heartily Welcome, and you will be the better strengthened and enabled to go forward on your Journey: My House stands not far off from this Place, and if you will accept of my Offer, I will be your Guide to my Habitation.*

Tender-cons.] *Sir, I must confess your Civility is very acceptable to me, and very seasonable at this time, for indeed I am pretty well beat out with Travel, and besides, it grows toward*

Night, therefore if you please, I will go along with you.

So they went along together, and the old Man had him through a Lane on the left Hand of the high Road, which brought them to a ſtately Palace, whoſe Gates ſtood wide open, and they came into the firſt Court, which was all green and full of Flowers, having ſeveral delightful Arbors artificially built round it, and a Cryſtal-fountain in the middle of the Court; there were alſo beautiful Trees planted round it, on whoſe Boughs innumerable Birds of ſeveral Kinds ſat chirping and ſinging, with admirable harmony. So as they walked together croſs the Court, there met them an ancient Lady, accompanied by two beautiful young Damoſels, on whom ſhe leaned: The name of the Lady was *Intemperance*, and ſhe was the Wife of *Carnal-ſecurity*: Now it ſeems theſe two had built this Palace here, to inveigle Pilgrims, and ſeduce them out of their way to the Heavenly Country, as the Palace called *Beautiful* was built for the Relief, Comfort, and Direction of Pilgrims in their Journey. But poor *Tender-conſcience* knew nothing of all this; he that had ſo lately eſcaped the Snare that *Spiritual-pride* had laid for him, was now caught in the Gins of *Carnal-ſecurity*.

Now

Now I saw in my Dream, that the Lady *Intemperance* bid *Tender-conscience* welcome to her House, and so did the two young Damosels that attended her, who were her Daughters, the name of the one was *Wantonness*, and the name of the other was *Forgetfulness*. Then she desired him to approach nearer the House, so they all walked together through the first Court, and came to the entrance of the second; there the Lady *Intemperance* desired them all to sit down, whilst she reached several bunches of Grapes, which hung down from a Vine that covered the place where they sate, and she squeezed them into a golden Cup which she held in her Hand, and having tasted thereof, presented it to *Tender-Conscience*, bidding him drink it off; so he did accordingly, and presently he was intoxicated therewith, and began to dally with Mrs. *Wantonness*; at which the Lady *Intemperance* and her Husband *Carnal-security*, seemed not to be displeased, but rather to encourage him, by giving him another Cup full of the Juice of the Grapes which work'd so mightily in his weak Head, that having tumbled and dallied a while with Mrs. *Wantonness*, on a Bank of sweet Flowers, at length he fell asleep in the Arms of Mrs. *Forgetfulness*. Then they caused him to be carried into the Palace by two of their Servants, and

laid on a ſoft Bed in the beſt Chamber of the whole Houſe, reſolving if poſſible to win him by all means to tarry with them, and not to go forward on his Journey; to this end they prepared an exellant Conſort of Muſick, who were planted out of ſight of the Bed whereon *Tender-conſcience* lay, yet ſo as they might be heard as plain as though they had been by his Bed-ſide, but could not be ſeen by him, if he ſhould awake out of his ſleep. And they were ordered to play the ſweeteſt Airs and moſt melodious Tunes their Art could furniſh them with, all the while he was aſleep, and likewiſe to keep on playing, if he ſhould chance to awake. For it was the Nature of theſe Grapes, of whoſe Liquor he had drank ſo plentifully, to make ſome People ſleep many Years together, others to ſleep all their Life-time, and very few had the Power to awaken, eſpecially in any ſhort time; and it was the Nature of the Muſick to create Dreams in them that ſlept, pleaſant, delightful, and inchanting Dreams. And thoſe who died ſleeping were carried out of the Palace to a certain Place, where they were tumbled into the Lake of *Deſtruction*, which Lake is at the end of that Path which led to the left Hand, at the bottom of the Hill *Difficulty*. It is a burning Lake, and has burned from the beginning of the World, and will do ſo for ever and

ever

ever. Now this was the end of those poor Wretches, who being seduced into the House of *Carnal-security*, and having drank of the Wine of *Intemperance*, and committed Folly with *Wantonness*, at length fell asleep with *Forgetfulness*, who if they die sleeping are forthwith cast into the burning Lake, *which is the second Death.*

Now it came to pass that though *Tender-conscience* slept a great while, being lull'd by sound of such incomparable Melody; yet they having not taken Notice of his strong Crutch which he had in his Hand, not knowing its Secrets and wonderful Vertues, did not remove it from him; by which means he at length awoke from his sleep, rouzing himself up, and wondering from whence all this delicious Harmony shou'd come. For his Crutch, being in his Hand all the while he slept, at length, as he went to turn himself in his sleep, he hit himself a blow in the Eyes with the Crutch, which awaken'd him. Then he began to wonder, as I said, where he was, and how he came there, and what Musick that was; at length he call'd to Mind, how an old Man had invited him into his House very kindly, and how his Lady had given him of her Wine to drink, and how he had dallied with Mrs. *Wantonness*, but he could not call to Mind how he came upon this Bed, but concluded that he had

been drunk, and ſo brought into the Palace; and with this Thought, and the pleaſant harmony of the Muſick, he was juſt ready to fall aſleep again, but that at the ſame inſtant there came ſuch a terrible clap of Thunder, as was almoſt enough to have awakened the very Dead. At this his Heart quaked within him, and the Muſick ceas'd playing; ſo he roſe from his Bed, and looking out at the Windows, he ſaw the Air extreamly darkned, ſaving only ſome Intervals of Lightning, which accompanied with Thunder, ſeemed to threaten the Deſtruction of the World. Poor *Tender-conſcience* wept bitterly when he perceived ſuch a dreadful Tempeſt hanging over his Head, and he in a ſtrange Place, not half way his Journey, this made him very Melancholy and Penſive, and he burſt out into theſe mournful Expreſſions by himſelf:

Wretch that I am, what will become of me! Where ſhall I hide my ſelf from the fierce Anger of the Lord, or how ſhall I eſcape his heavy Diſpleaſure? I doubt I have done amiſs in coming into this Place, and ſleeping away my precious Time, which is the Reaſon that God is angry, and Thunders in the Ears of my Soul: Horror and Confuſion flaſh through my Conſcience like Lightning: I know not what to do, nor where to turn my Face for Comfort. Then he looked for his Crutch, and could not find

find it at firſt, which made him lament very grievouſly, but at laſt he bethought himſelf of the Bed wherein he ſlept, ſo he ran thither, and there he found it, to his no ſmall Comfort and Joy. Then he prepared himſelf to go down Stairs, but juſt as he was about to go from the Window where he ſtood, there came another clap of Thunder, which made the very Houſe to ſhake, and after the Thunder he heard a Voice whiſpering him in the Ear, and ſaying, *Get thee out of this Place, and beware of the Woman with the Golden Cup in her Hand, and of all that belong to her, for her ways are the ways of Death; ſin no more leſt a worſe Thing come upon thee.* This made poor *Tender-conſcience* to tremble afreſh, ſo that the Joynts of his Knees ſmote one againſt another, and he haſted to go down Stairs, at which the Muſick began to play again ſo ſweetly, that he had much ado to leave it, but remembring the Thunder and Lightning, and the Voice he heard, he went reſolutely down, and as he was going through the Hall, he ſaw the Table ſpread with all manner of Dainties, and heard the Voices of young Men and Maidens, as he thought, ſinging deliciouſly, which made him again ſtand ſtill a while to liſten to their Muſick. Then comes one to him, named Mr. *Gluttony*, and deſired him to ſit down, and eat what liked him beſt, telling

him withal, that the Entertainment he ſaw there before his Eyes, were prepared on purpoſe for Pilgrims, and how that many that were travelling toward the City of *Zion* did call in here, and pertake of the Dainties this Place afforded, it being built for the Eaſe and Pleaſure of Pilgrims; then the young Men and Maids ſeconded Mr. *Gluttony* in their Song, while ſeveral Inſtruments of Muſick played to them in Conſort, and this was their Song,

Poor Pilgrims here may eat, and drink and ſleep,
Whilſt them in ſafety their good Lord will keep;
Fall to, fall to, poor Man, and take your fill,
In Nature's Pleaſure there can be no ill.
In vain our King's indulgent Hand ſupplies,
What peeviſh Man his longing Soul denies.

This was enough to have ſtagger'd a ſtouter Man than *Tender-conſcience*, and he himſelf could not have reſiſted ſo powerful a Temptation, had it not been for the remembrance of the Thunder and the Voice: Alſo he called to Mind that Saying of the Holy Jeſus, *To do the Will of my heavenly Father, is both my Meat and my Drink.* So he turned away from Mr. *Gluttony*, and went apace out of the Hall without giving him one Word, though he followed him and intreated him to ſit down and make merry with the good Chear that was before

fore him. Then old *Carnal-ſecurity* met him at the Hall-door which opened into the inner Court of the Palace, and he took him by the Hand, asking him, whither he was going in ſuch haſte?

Tender-conſ.] To whom *Tender-conſcience* reply'd, I am going forward on my Journey.

Carnal-ſecu.] Ay, but tarry and eat firſt, for you have a long way to walk before you will find another Houſe, and therefore it is not convenient for you to go out faſting from hence, leſt you faint by the way.

Tender-conſ.] It is written, *Man lives not by Bread alone, but by every Word that proceedeth out of the Mouth God.*

Carnal-ſecu.] This is not applicable to your Caſe, you muſt not expect to be fed by **Miracles**; Meat and Drink are appointed for the ſupport of our frail Bodies, and therefore it is a fooliſh Preciſeneſs to abſtain from eating, when we have abſolute need of it.

Tender-conſ.] Ay, but I have no ſuch abſolute need of eating or drinking either at this time, it being early in the Morning; and I have read in a certain Book thus: *Woe be to thee, O Land, when thy Princes eat in the Morning; but bleſs'd is the Land whoſe Princes eat in due Seaſon for Refreſhment, and not for Rioting.*

Carnal-ſecu.] Neither is this Saying any ways applicable to you, for you are no Prince, but a poor Pilgrim, and this is ſpoken altogether of Princes.

Tender-conſ.] Yes, I am a Prince, and am going to take Poſſeſſion of my Crown and Kingdom, for we are made Kings, and Princes, and Prieſts unto God, and we ſhall reign with him for ever; and therefore ceaſe to perſwade me in this manner, or to retard my Journey, for I will go in the ſtrength of the Lord my God.

Carnal-ſecu.] Well, ſince you are ſo obſtinate, that you will not hearken to my Counſel in this Point, pray be adviſed to drink before you go at yonder Vine, where you ſee the Grapes hang ſo thick and plump.

Tender-conſ.] No, neither will I drink in this Place, for I remember how I drank of the Juice of thoſe fatal Grapes, and they intoxicated me, ſo that I committed Folly with Mrs. *Wantonneſs*, and ſlept away my time, when I ſhould have been going forward on my Journey; and I believe you have a Deſign upon me to make me drunk again, or elſe you would not preſs ſo hard.

Now by this time, as they went on talking together, they came to a Fountain of Water clear as Cryſtal, and Mrs. *Wantonneſs* was bathing herſelf in the Fountain, who when ſhe ſaw *Tender-conſcience* going out of the Court with her Father, ſhe ran out

out of the Fountain, naked as she was, and imbraced him, and prayed him to tarry a while longer; this was a grievous Temptation, and he knew not how to resist it, for she used such alluring Arts, and fawning Tricks, as had almost conquer'd him, but at length, calling to Mind the terrible Thundering and Lightning, with the Voice which followed them, he suddenly sprang out of her Arms, and run away as fast as he could, neither did he stop till he came out of the outermost Gate of the Palace, and till he was got into the High-way again, where *Carnal-security* first seduced him; then he went on singing,

My Soul, like to a Bird from Fowler's Snare,
Escaped is, while after me they stare:
Their ways are pleasant, but they sting at last,
Woe be to them that in their Nets are cast.
They spread their Gins on e'ry side for Men,
Seducing Souls to their enchanted Den:
All's fair without, but rotten is within,
Fair is the Form, but black the Guilt of Sin.

At length he came to the Place where the Lions lay, who began to roar at the sight of him, which put him into a great fright, so that he stood still at first, but calling to mind what he had seen in the Cave of *Good-resolution*, concerning the Dangers which those brave Worthies had en-

encounter'd and overcome, he took Courage, and went boldly on his way, brandiſhing his Crutch toward the Lions, at which they immediately ceaſed their Roaring, and lay ſtill while he paſſed by and came up to the Gate of the Palace called *Beautiful*, where the Porter ſtood ready to receive him; but firſt he examined from whence he came, and whither he was going?

Tender-conſ.] Sir, I am come from the Valley of *Deſtruction*, and am going toward the Holy *Zion*, or Heavenly *Jeruſalem*.

Porter. Did you come in by the *Wicket-gate* which is at the head of the way of *Life*?

Tender-conſ.] Yes, Sir; and was directed by one *Good-will*, who kept that Gate to call at the Houſe of the *Interpreter*.

Porter. Let me ſee your Paſs, that I may ſhew it to one of the Virgins, who, if ſhe be ſatisfied in your Truth, will receive you hoſpitably, and ſhew you the Civilities of this Houſe.

So *Tender-conſcience* pulled out his Paſs, and gave it to *Watchful* the Porter, who immediately rung a little Bell, at which the Virgin *Diſcretion* came out, and the Porter told her what *Tender-conſcience* was, and whither he was going, withal, giving her the *Interpreter*'s Paſs to read, which when ſhe had peruſed and marked the Seal, ſhe deſired him to walk in. So ſhe had him to the Hall, and there came to him *Prudence*, *Piety*,

Piety, and *Charity*, and welcom'd him to the Houſe, and brought him a little Wine and a few Figs to refreſh himſelf at preſent till Dinner ſhould be ready, for they ſuppoſed him to be weary and ſpent, with getting up the Hill *Difficulty*, not knowing that he had taken a long reſt and ſleep in the Houſe of *Carnal-ſecurity*. But he voluntarily told them how he met with an old Man, as ſoon as he was paſt the Stage on the top of the Hill, who invited him into his Houſe, which, ſaid he, is a ſtately Palace, on the left Hand of the High-road; ſo he told them all that had happened to him in that Place, and how he was forced at laſt to take up his Heels and run away from Mrs. *Wantonneſs*.

Then *Piety* deſired to know his Name, and he told her, ſaying, *My Name is* Tender-conſcience.

Well, ſays ſhe, *Tender-conſcience*, you have eſcaped one of the greateſt Dangers upon the Road; for the old Man who inticed you into the Houſe is called *Carnal-ſecurity*, and his Wife is the Lady *Intemperance*, who is always to be ſeen with a Golden Cup in her Hand full of Enchantments, whereby ſhe intoxicates thoſe that drink out of it.

Tender-conſ.] Ay, ſays *Tender-conſcience*, I believe that was the Lady, who gave me the Juice of Grapes to drink out of a Golden

den Cup, when we were entring the ſecond Court.

Piety. And did you not ſee her two Daughters, Mrs. *Wantonneſs*, and Mrs. *Forgetfulneſs*?

Tender-conſ.] I know not their Names, ſaid he, but I ſaw two beautiful young Damoſels waiting upon the Lady *Intemperance*; and I being overcome with the ſtrength of the Wine, fell to dallying with one of them, till at length I fell aſleep in the other's Arms.

Piety. Theſe are the ſame that I mean, and they uſe to bewitch Men to Deſtruction, if once they come within their Arms, eſpecially if they fall aſleep therein; but how could you get away from them again? For they uſe to have ſo many Tricks and Artifices to intangle thoſe that come once within their Doors, that not one in ten gets out of their clutches without ſuffering ſome great Dammage.

Tender-conſ.] Oh, ſaid he, I tarried talking and arguing the Caſe with the old Man ſo long, that I had almoſt loſt the Day; for as we were diſcourſing together, his Daughter came out of a Fountain, ſtark naked, and imbraced me, uſing all the inticing Words imaginable, to ſtay me from going away; but I finding my ſelf not able to ſtruggle, or reſiſt ſo powerful a Temptation, all on a ſudden gave a ſpring out of her Arms, and ran a way as hard as I could drive.

Piety.

Piety. In this I commend your Conduct, for though it be ſaid, *Reſiſt the Devil and he will flee from you*; yet it is to be underſtood of other Temptations. For when any one is tempted to unchaſte, or laſcivious Actions, there is no time for diſputing. A reſolute and ſpeedy Flight is the only way to ſecure the Victory: the Soul may ſtand the Battle againſt Adverſities, Perſecutions, Croſſes and the like; but the Pleaſures of the Fleſh muſt be ſubdued by retreating from them: *He that touches Pitch, ſhall be defiled*, ſays the wiſe Man; *and he that ſtands Capitulating with the Temptations of Uncleanneſs is in danger to fall.* The Soul, like Wax, is hardned by cold and ſtormy Weather, but in the Sun-ſhine of Proſperity, and the Heat of Luſts, ſhe melts and becomes effeminate and yielding. Therefore well ſaid one of old, *Flee youthful Luſts which War againſt the Soul*; he does not ſay, ſtand and face them, and reſiſt them, but flee them, avoid them, avoid them as a Peſt, run away from them. It is in ſome degree the ſame in that common Vice which this Age does ſo much, and ſo ſhamefully abound in, I mean, exceſſive Drinking; Men think they may ſafely venture into Company without being obliged to Drink; and when they are in Company, they think they may Drink a little, without doing themſelves any harm, not conſidering, that

that

that little does but embolden them to venture on more, every Glaſs they pour down depriving them of ſo much of their Reſolution and Strength to reſiſt; and when they come to be doubtful whether they ſhall let this one Glaſs more go down, they throw down the Sence of their Soul, their Reaſon, and expoſe her to be polluted by the height of Debauchery and Folly, letting into their unguarded Breaſts, a Flood of vain Paſſions, with their ſuperfluity of Drink; thus by little and little the poor Soul comes at length to ſuffer Shipwrack. In ſuch a Caſe the only Remedy is, to fly the firſt Occaſions and Temptations, to ſtop the Avenues of the Soul, to ſet a guard upon the Senſes, and to reſtrain the Imagination with its proper Limits. A Man ought not ſo much as to fancy that Company pleaſant or delightful, by keeping of which he runs the hazard of his Soul's Health. Much leſs ought he to follow them, and court them; nay, rather let him refuſe, when courted by them: 'Tis much better to be thought ill-natur'd and uncomplaiſant to others, than to be really ſo to one's ſelf, by ruining my ſelf to oblige my Acquaintance.

Charity.] There are ſome Souls that are naturally ſo affable and courteous, ſo ſoft and pliant, that they comply oftentimes with Company, more through the flexible-

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neſs and ſweetneſs of their own Diſpoſition, than out of any real Inclination to Debauchery; nay, while they loath the Drink, they cannot forbear obliging their unreaſonable Companions. This is a great Weakneſs, and though it may be capable of admitting ſome Excuſe, on the account of that ſweetneſs of Temper from whence it flows, yet 'tis nev'r the leſs dangerous, and therefore muſt not be palliated, leſt in ſo doing we turn Advocates for Vice.

Prudence.] If you pleaſe let us break off our Diſcourſe for the preſent, and go to Dinner, which is now ready, for the Bell rings; ſo they all roſe and went into the Refectory, or Dining-room, where were more Virgins of that Society waiting for their coming, who all welcom'd *Tender-conſcience* to the Houſe, every one ſaluting him with a particular Congratulation, and then they ſate down in exquiſite Order and Silence. After the Divine Bleſſing was invoked, one of the Virgins, whoſe Name was *Temperance*, carved out for the reſt, for that was her Office, while another of them, named *Decency*, waited at the Table: Here was no loud Laughter to be heard, no offenſive or unſeemly Jeſts broach'd, but a modeſt Chearfulneſs crown'd the Entertainment. They had Plenty without Riot, Variety without Extravagance; and *Frugality* and *Bounty* ſeem'd to hand in the Diſhes together.

gether. They eat to nouriſh Nature, not to pamper Luſt, or cloy the Appetite, and they roſe from the Table lightſom and well refreſh'd, having return'd Thanks to the Sovereign Giver of all good Gifts, the Creator and Preſerver of all Mankind, for refreſhing them with his good Creatures.

Then one of the Virgins, named *Health*, propoſed to the Company, that it would be convenient and pleaſant to take the Air of the Garden after Dinner; to which they all readily conſented, and *Diſcretion*, *Prudence*, *Piety*, *Charity*, and *Temperance*, took *Tender-conſcience* along with them into a Mount, which gave them a lovely Proſpect of the Covntry round about; and there they ſate down under the ſhade of a broad ſpreading Sycamore, and fell afreſh into Diſcourſe: *Tender-conſcience* being deſirous to learn the Reaſon of their living thus in a Society together, and to know the Rule and Manner of their Life; to whom *Piety* thus reply'd:

Piety.] When we were young and liv'd at home with our Friends, we were daily expoſed to innumerable Vanities and Follies, and were carried away with the Flood of Cuſtom: Yet being religiouſly inclin'd from our Childhoods, we by degrees, as we grew up, began to grow ſick of our Carnal Education, and to deſpiſe the Vanities and Fooleries of the World, and ſought

ſought for a Place where we might be free from them, and where we might ſerve the Lord both Night and Day in all Holineſs and Purity of Life; ſo, after much enquiry, and diligent ſearch, at length we were informed, that a certain Holy Woman, named *Religion*, had built her a Houſe in this Place, and ſhe being an eſpecial Favourite of the King of this Country, was permitted to gather together a certain number of Virgins, who were willing to renounce the World, and live in this Retirement with her, having a particular Charter granted them, whereby they ſhould for ever be free from certain Taxes, Impoſts, and Homages, which the other Subjects were obliged to pay, on Condition they would make it their Buſineſs to obſerve ſuch and ſuch Laws and Statutes, as the aforeſaid Holy Woman *Religion* ſhould preſcribe unto them, and to live in true Obedience to her Commands all the Days of their Life. Whereupon we were preſently inflamed with a fervent Deſire to ſee this Woman, and if poſſible to come and live with her, (I ſpeak for us all, becauſe I have heard the reſt of my Companions here own the ſame Inclination as I my ſelf had) ſo we conſulted no longer with Fleſh and Blood, but immediately reſolved to wait upon her and declare our Intentions, hoping to find favour in her Eyes, and to

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be admitted into her Society; which we did accordingly: and, having made her a Viſit, and heard her heavenly Voice, we were raviſhed more than ever, and grew impatient till we were taken into the Houſe. At length our Wiſhes were fulfill'd, our Deſires granted, and here we have lived ever ſince, and would not change our Life for the whole World, for this Woman is of a ſweet Temper, and all her Laws are pleaſant, her Yoke is eaſie, and her Burden is light.

Charity.] Not that we condemn all thoſe who do not live in ſuch a State, or juſt according to our Rules, for without doubt many do live mixed with the reſt of the World, yet keep themſelves unſpotted from the Vices of the World; but they are expoſed to greater Danger, they run the riſque of more Temptations than we. For here one Spirit and Soul (as it were) animates us all; Holineſs and Purity are all that we aim at, and we mutually encourage one another, aſſiſt one another, and forward one another in the Practice of it. We have no Cares to imbitter us, nor vain Pleaſures to debauch us; we have no Honours to tempt us to Ambition, nor Riches to make us covetous. All our Ambition is to approve our ſelves blameleſs in the ſight of God, and all the Riches we covet are thoſe which never fade away, the Gifts and Graces of the Holy Ghoſt. Ten-

Tender-conſ.] *But I ſuppoſe you have ſome particular Laws and Rules, to which you are obliged to conform your ſelves, which I ſhould be glad to know?*

Piety.] Yes, we have ſo, and I will acquaint you with them in the beſt manner I can:

1. *We are obliged to riſe every Morning before the Sun, and then we joyn all together in Prayer and Praiſes to the Great God of Heaven, thanking him for his paſt Bleſſings, and imploring his future Favour and Protection over us.*

2. *Then every one goes to their proper Buſineſs as belongs to their Office, till the time of Refreſhment, and ſo again till Dinner.*

3. *We are obliged to entertain all Pilgrims that are travelling toward the Heavenly Country, provided they ſhew their Paſs, or give ſuch an Account of themſelves as may be thought equivalent.*

4. *At the cloſe of the Day, we are obliged to joyn again all in Prayer and Praiſes, as in the Morning.*

5. *We are obliged to keep and maintain the King's Armory, and to furniſh all Pilgrims with Weapons and Armour of Proof againſt all Dangers and Diſaſters whatſoever.*

Theſe are the general and moſt important Laws of our Society: but beſides theſe, we have many particular Rules of leſs note, tho' very good, and in a manner neceſſary to our well-being: All which it would be too tedious to rehearſe. Tem-

Temperance.] *Only give me leave to inſiſt upon the Statute of Moderation in Eating and Drinking, which we are ſtreightly charged to keep under ſevere Penalties, which I ſuppoſe you have forgot.*

Piety.] 'Tis true indeed, I had forgot to mention it, and am very glad of that forgetfulneſs, ſince I have thereby given you an opportunity of diſcourſing more at large upon that Subject, who are beſt able to do it, as being appointed the particular Interpreter of this Statute, therefore pray inform the Pilgrim about it.

Temperance.] *This Statute of Moderation in Eating and Drinking is grounded on this Conſideration:*

That *Adam* fell by eating the forbidden Fruit. The firſt Sin that was committed in the World by Mankind was Eating. Now, tho' it be not certain whether it proceeded from ſome Natural Contagion in the Fruit which *Adam* eat, or from the Venomous Breath of the Serpent, that recommended it to *Eve*, or from any other hidden cauſe, yet we are ſure, that whereas *Adam* was before in the full perfection of Humane Nature, being the lively Image of the Glorious God; his Soul being full of the Beams of Eternal Light, his Underſtanding clear and ſerene as the Morning, his Will regular and obedient to his Reaſon, his Body in perfect vigour and health, beauty

beauty and proportion, impassible and immortal; no sooner had he tasted the fatal Morsel, but a strange Alteration befel him, the Image of God was immediately defaced and sullied, his Soul grew dark and cloudy, his Understanding and Reason became dull and unactive, and his Will went retrograde; in short, all the Faculties of his Soul were dislocated and disjoynted. As for his Body, it became weak and unhealthy, subject to divers Casualties, Sicknesses, and Infirmities, and at last to Death it self. This was the Effect of irregular Eating. Nor did the Mischief rest here, but he transmitted it to his Posterity, conveying all these ill Qualities of Body and Soul to his Children, whereby all the Generations of Men in the World are under the same Misfortune, corrupted both in Body and Soul, conceived in Sin, and brought forth in Iniquity. But as if we were not unhappy enough in this Original Deprivation of our Nature, the greatest part of Mankind indeavour to increase the Misery, by their own actual Repetition, and continnal Practice of the same Crime, Gluttony and Drunkenness reigning over the greatest part of the World. This is the reason why the Statute of Moderation in Eating and Drinking is so strictly enjoyn'd to this Society, and it were well if all the World would observe it, then would there be found Minds in sound Bodies. Ten-

Tender-conſ.] *Wherein does this Moderation in Eating and Drinking conſiſt?*

Temp.] It conſiſts in bridling and regulating the Apetite, as to the quantity and quality of Meats and Drinks.

Tender-conſ.] *Pray ſhew me how it conſiſts in bridling the Appetite, as to quantity?*

Temp.] It teaches us to eat and drink no more at a time, nor no oftner in a Day than is requiſite to preſerve the Body in health, to ſuffice Nature, and refreſh the Spirits. It is a taming of the Body, and bringing it into ſubjection to the Soul, that ſo the Inferior Faculties may be ſubſervient to the Superior.

Tender-conſ.] *But how ſhall a Man know how much will exactly ſerve to keep the Body in health, to ſuffice Nature, and refreſh the Spirits, ſince there are as many different Conſtitutions in the World, as there are Faces?*

Temp.] The way to know this, is for every one to obſerve his own Temper and then they will quickly find out the true meaſure and proper time of eating and drinking. Only take this for a general Rule, that it is by all means convenient to riſe from Table with an Appetite, and to have a mind after a Meal, as well diſpoſed for Labour, for Exerciſe, or for Prayer, as it was before. He that eats and drinks beyond this, breaks the Rule of Moderation, for the end of eating and drinking is to refreſh Nature, and

make it more vigorous and active, and not to render it dull and heavy.

Tender-conſ.] *Pray tell me what good effects this Moderation produces in the Soul, and how it works them?*

Temp.] Great certainly and manifold are the benefits which redound to the Soul, from the conſtant practice of this moderation in eating and drinking. For though the Soul be of it ſelf an immortal and impaſſible Eſſence, yet while it is joyned with our mortal Body it partakes of all its conveniencies or inconveniencies: If the Body be in pain, the Soul ſuffers with it; if the Body feels pleaſure, the Soul injoys it likewiſe. Nay, rather, 'tis the Soul that is alone ſenſible of every thing that happens to the Body; for the Body of it ſelf is but dead and unactive Matter, incapable of ſence or motion in it ſelf, 'tis the Soul which gives life, motion and ſence to it. Now therefore as the Body is maintained in health and vigour, ſo does the Soul flouriſh and triumph within her ſelf; on the contrary, when the Body is ſickly and weak, the Soul languiſhes by Sympathy. He therefore that eats and drinks to exceſs, and thereby cloys his Stomach, fills his Body full of contagions Humours, and ſows the Seeds of many Diſeaſes in his own Bowels; this Man is no Friend to his Soul, for ſhe by this time grows dull and

ſluggiſh, dark and cloudy, ſad and melancholy, and void of all pleaſure and comfort. Whereas, on the contrary, he that bridles his Appetite, and eats and drinks no more nor oftner than ſuffices Nature, and refreſhes his Spirits, his Soul is always lively and vigorous, ſprightly as Youth, and ſerene as the Morning, full of Light and Comfort, and in a holy Triumph ſhe often ſoars aloft, and basks in the rays of Eternal Brightneſs, deſpiſing the World and all that is in it, excepting her own Tabernacle, which is always kept neat and clean, and therefore ſhe takes delight to repoſe herſelf therein, when like the Eagle ſhe is tyred with her lofty flights. Our Bodies are the Temples of the Holy Ghoſt, and he that pollutes them with Riot and Uncleanneſs, is guilty of Sacriledge. And therefore, well ſaid *Solomon*, *Be not a companion of wine-bibbers and riotous eaters of fleſh.*

Tender-conſ.] *I thank you for your good and wholeſome Talk: Now pray ſhew me how Moderation in Eating and Drinking conſiſts in Bridling the Appetite, as to the Quality of Meats,* &c.

Temp.] In order to the better clearing up of this point, it is neceſſary to look back to *Adam*, who we find had permiſſion and leave given him to eat of all the Fruits in the Garden of *Eden*, but only he was forbid to taſte of the Fruit of the Tree of Know-

Knowledge of Good and Evil. And afterwards to intimate that God took an especial Regard to the qualities of Man's Food, he was told by God what sort of Fruits and Herbs should be his Diet, and which should be Food for the Beasts: Of every Herb bearing Seed, and of every Tree bearing Fruit he was allowed to eat: And the Grass of the Field was appointed for the Beasts. Here we may observe, that there was no mention made as yet of Flesh or Fish to be eaten, no not till after the Flood; so that many are of Opinion, the Fathers before the Flood did eat no manner of Flesh, and it is not improbable that this was the Reason of their living so very long; nothing more conducing to Health and long Life, than an Ascetick Diet, that is, a Diet of Fruits, Roots, and Herbs, Honey, Oyl, *&c.* without Flesh or Fish.

The first time we read that God gave to Man a License to eat Flesh, was after the Flood, when he blessed *Noah* and his Sons, saying unto them, *Be fruitful and multiply, and replenish the earth, and the fear of you, and the dread of you shall be upon every Beast of the Earth, and upon every Fowl of the Air, upon all that moveth upon the Earth, and upon all the Fishes of the Sea, into your Hands are they delivered. Every moving thing that liveth shall be Meat for you, even as the green Herb have I given you all things; but*

flesh with the Life thereof, which is the Blood thereof, shall you not eat. So that you may see even in this first License to eat Flesh, that Man was restrained from eating it with the Blood; which restraint was afterwards more particularly confirmed in the Law of *Moses*, when the Fat was also forbidden to be eaten in these Words, *Speak unto the Children of* Israel, *saying, Ye shall eat no manner of Fat of Ox, of Sheep, or of Goat*, &c. which Prohibition must needs have regard to the quality of Fat. And a little afterwards, there is a separation made between the Meats that were to be eaten, and those that were not, between the clean and the unclean Beasts, Birds, and Fishes. Which Law was strictly observed by the Children of *Israel* throughout their Generations, and it is to this Day: Now, without doubt, it was on the account of the different good or ill qualities that resided in the Flesh of these Creatures, that some were forbidden and others allowed.

Lev. 7 23, 24, 25, 26, 27.

Lev. 11. 1. 23, *to the end.*

And though this Law was abolished by the coming of Christ, yet we find the Apostles in their Counsel at *Jerusalem* forbid the eating of things strangled, and commanded the Christians to abstain from Blood. And in the Lives of the Apostles it is recorded,

Acts 15. 19, 20.

that

that ſome of them abſtained from all Fleſh during their Lives. And not only the Apoſtles but other Chriſtians in thoſe Days were abſtemious, living chiefly upon Herbs, or the like ſuſtenance, as *Paul* witneſſes in his Epiſtle to the *Corinthians*.

Upon the whole matter, we may conclude that all this caution and care about the difference of Meats from the beginning of the World to the Flood, and from the Flood to the giving of the *Moſaick* Law, and from thence to the time of the Apoſtles of Jeſus Chriſt, would not have been, had there not been ſome greater Reaſon for it, than barely to try Mens Obedience, or to furniſh them with Emblems of Vertue and Vice, as ſome hold. There muſt be ſomething in the nature of living Creatures, ſome different qualities that occaſion'd one ſort to be forbidden, another allowed. And tho' we are not obliged now to keep the Law of *Moſes*, yet I cannot find upon what grounds many Chriſtians take the liberty to act contrary to the Ordinance of the Apoſtles of Chriſt, in eating Blood and things ſtrangled.

Tender-conſ.] *I remember I have heard this Point handled before by ſome Diſputants; and to this laſt part of your Diſcourſe, it has been anſwer'd, That Jeſus ſaid,* Not that which goeth into a Man defileth him, but that which cometh out. *And* Paul *ſays,*

To the Pure, all things are pure. *And he calleth the Doctrine of*, Touch not, Taſte not, Handle not, *a Doctrine of worldly Elements, and beggarly Rudiments.*

Diſcretion.] But then if that Saying of Chriſt be taken literally, one may venture on all manner of venomous living Creatures without danger of hurt. Without doubt there is a diſcreet Choice to be made in our Diet, as to the qualities of the things we eat and drink, and every one in this is left to his own Conduct; only this general Rule ought to be obſerved, That we forbear eating or drinking ſuch things as we find, by Experience, or know by common Obſervation, to be prejudicial to Health, impediment of Vertue and Devotion, ſpurs to Vice and Paſſion, by intoxicating the Brain, heightning the Blood, diſordering the Spirits, or by any other ways being ſubſervient to the Works of the Fleſh, or the Temptations of the Devil. In ſo doing we ſhall do well.

Prudence.] And as to that Saying of *Paul*, *To the Pure, all things are pure*; it may as well be retorted, that the ſame Apoſtle ſaid in another place, (a) *All things are lawful for me, but all things are not expedient: All things are lawful for me, but I will not be brought under the power of any thing.* To which he immediately ſubjoyns theſe Words, [*Meat for the belly,*

a 1 Cor. 6. 12.

and the belly for meats; but the Lord shall destroy both it and them.] Now by this Coherence of the Texts it is plain, that he spoke in reference to the Liberty that was given to Christians in eating; shewing, that tho' they were freed from the strict and punctual Observation of the *Mosaick* Law, according to the Letter; yet that nevertheless they were obliged by the Law of Prudence and Christian Vertue, to make such an Election of Meats as might neither offend Charity, nor interfere with the grand Design of Religion, which is to make us more holy and pure, not more licentious and prophane.

Charity.] Your mentioning the Offence which may be given to *Charity*, by dissolute Libertinism in eating, puts me in mind of another passage of the same Apostle, where he says, *If meat make my brother to offend*, (or be scandalized) *I will eat no flesh while the world standeth, lest I give scandal to my brother.* 1 *Cor.* 8. 13. Certainly, *Charity* is the very flower and quintessence of all Christian Vertues, the particular Glory of the Christian Religion, and the fulfilling both the Law and the Prophets. He that pretends to Christianity, and has not *Charity*, is an Infidel in Masquerade, a Spy upon the Faith, a religious Jugler, a dead Mimick of Divine Life, he runs with the Hare, and holds

with the Hound; he mocks God, cheats Man, and damns himself; he is the very Sink of Sin, for in him all the Vices in the World disembogue themselves, as in a common Emunctory. But lest I be mistaken by those that hear me give this Character of a Man that wants Charity, I will explain my self more at large, and give you a particular description of this Radical Vertue. I do not mean by Charity, only that Branch of it which bears the fruits of material good Works, in feeding the Hungry, giving drink to the Thirsty, cloathing the Naked, visiting and redeeming Prisoners and Captives, harbouring those that want a place to lay their Heads in, visiting and relieving, comforting and healing the Sick, and the like acts of Mercy. Charity is of a far larger and more spiritual extent than all these good Works amount to: Nay, some of them may be performed without Charity, as good *Paul* witnesses, when he says, *(a) Tho' I bestow all my goods to feed the Poor, and tho' I give my body to be burned, and have not Charity, it profiteth me nothing.* In which words he plainly supposes, that many outward good Works may be done, and yet the Doer of them may want Charity: Therefore when I speak of Charity, I understand that Divine Accomplishment of the Soul, which the same Apostle in the following

a 1 *Cor.* 13. 3.

lowing words describes: (b) *Charity suffereth long and is kind: Charity envyeth not: Charity vaunteth not itself; is not puffed up; doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil; rejoyceth not in iniquity, but rejoyceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.* This is the compleat Character of Charity, and he that makes it good in his Practise, is a perfect Christian, a Believer in his true Colours, a Champion of the Faith, an *Israelite* indeed, in whom is no guile, a living Stone in the Temple of God. He runs with Patience the Race that is set before him. He practises Sobriety, Righteousness and Godliness toward God and Man, and himself. His Soul is the Receptacle of Goodness, the Center of Piety, in which all Vertues delight to inhabit. In all things he has a holy Tenderness, and acts even to the Curiosity and Niceness of Divine Love. Tho' his Body dwells on Earth, his Soul lives in Heaven; he couches under the Shadow of the Trees of Paradise; he breaths immortal Airs, and often tastes of the Fruits of the Tree of Life.

(b) 1 *Cor.* 13. 4.

Now to apply this to the Subject you have been handling; I say, that a Man indued with this Divine and Supernatural Gift of Charity, as he loves God above all things, so he loves his Neighbour as himself, and will in all things so comport himself,

as to be void of Offence both toward God and Man. He will (in all things indifferent) comply with the Prepoſſeſſions, Prejudices and Cuſtoms of his weak Brother. (a) To the *Jews* he becomes as a *Jew*, that he may win the *Jews*: To them that are under the Law, as under the Law, that he may gain them that are under the Law. To them that are without the Law, as without the Law, (being not without the Law to God, but under the Law to Chriſt) that he may gain them that are without the Law: To the Weak, he will become as weak, that he may gain the Weak: He is made all things to all Men, that by any means he may ſave ſome. With them that eat Fleſh, he will eat likewiſe, *asking no queſtions for conſcience-ſake, (for the Earth is the Lord's and the fulneſs thereof).* With thoſe that abſtain, he will practice Abſtinence, (a) *Whether he eats or drinks, or whatever he does, he does all to the glory of God; giving none offence, neither to the Jews nor to the Gentiles, nor to the Church of God; but pleaſing all Men in all things, not ſeeking his own profit, but the profit of many that may be ſaved.* This is the practice of a perfect Chriſtian; this is the ultimate end of the Commandments, the *Non ultra* of both the Law and the Goſpel, and the Aim of our Sta-

a 1 *Cor.* 9. 20. 21, 22.

a 1 *Cor.* 10. 31, 32, 33.

Statute of Moderation in Eating and Drinking.

To this Diſcourſe of *Charity* the whole Company agreed, and *Tender-conſcience* expreſs'd a more than ordinary ſatisfaction and complacency in her grave and moderate Deciſion of a Controverſie which he had raiſed. He had long been diſturbed in his Mind about this Point, but was now convinced of the Truth, and gave them all moſt hearty Thanks for their edifying Diſcourſe, making a particular Acknowledgment and Addreſs to *Charity* for her Evangelical Concluſion.

Then the Virgin *Temperance*, who began this Diſcourſe of Moderation in Eating and Drinking, and whoſe proper Office it was to Interpret and Expound that Statute, call'd for two Lamps, which was immediately brought by *Obedience*, one of the Waiters. Now one of the Lamps gave but a dim light, ſo that you could hardly diſcern whether it were burning or no. On the contrary, the other ſhined very bright and clear. Then ſaid *Temperance*, You ſee the difference between theſe two Lamps, how the one affords but a weak faint light, and the other ſheds her beams round with great ſplendor: The Cryſtals are both alike, but only one of them is ſullied and furr'd (as it were) with Smoak and Vapours, the other is tranſparent and clean.

Theſe

Theſe are Emblems of Moderation and Riot in Eating and Drinking. The Soul of Man is a Lamp, which will burn and ſhine with great ſplendor, if the Body be kept clean, and purified by Temperance, Abſtinence, and Faſting; but if a Man by exceſſive Eating and Drinking does pollute and ſtain his Body, his Spirits (which are the Cryſtal of his Soul) become clouded and thicken'd with Vapours and Smoak, ſo that he neither ſhines in good works to others, nor has much light in himſelf, and if the light that is in him be darkneſs, how great muſt that darkneſs be?

Tender-conſ.] *Pray give me leave to trouble you with one Queſtion more about Faſting, becauſe I think you mentioned that juſt now as one means to purifie and cleanſe the Body, and render it more inſtrumental to the Operations of the Soul. I deſire to be informed what Examples you have of Faſting in the Scripture, and whether it be now requiſite and profitable for a Chriſtian to faſt, and what are the proper Effects of it?*

Temp.] It will be no trouble to me, but a delight to ſatisfie you in this Point according to my ability, as it is my Office: Know then, that Faſting is a Practice frequently recommended in the Book of God, and warranted by the Examples of ſundry good and holy Men: We read, that *Moſes* faſted forty Days and forty Nights in the Mountain, and tho' no mention be made of

Faſt-

Fasting before the Flood, yet the Lives of Men in that Infancy of the World, in all probability was a daily Fast, or at least a continual Abstinence from Flesh. So that what seems now so grievous and burthensome a Discipline, was then peradventure esteemed but a Natural and Universal Diet, observed by all Mankind, whereby they preserved their Bodies in an involable Health and Vigor, prolonging their Lives almost to a thousand Years. But now, in these latter Ages of the World, the Bodies of Men are grown weaker, and Men count it a heavy task to fast once a Month; nay, once a Year seems too much for some dainty Constitutions. There were several occasions of Fasting among the People of God in old time: *(a)* There was a day of Attonement commanded to be yearly observed by the *Israelites* throughout their Generations for ever, in which day they were to fast and afflict their Souls from Even to Even. This was an Annual Day of Publick Humiliation, enjoyned to that People for ever. It was customary also to fast on any mournful occasion, as *(b) David* fasted when his Child lay sick. And the Men of *Jabesh Gilead (c)* fasted seven days, when they buried the Bones of *Saul*, and *Jonathan* his Son, under

a *Lev.* 23. 27, 28, 29, 30, 31, 32.

b 2 *Sam.* 12. 16, 17.

c 1 *Sam.* 31. 13.

der a Tree at *Jabesh*. And as soon as *David* heard the news of their death, both he and all the Men that were with him, took hold of their Clothes and rent them: *And they mourned and wept, and (a) fasted until even, for Saul, and for Jonathan his Son, and for the People of the Lord, and for the House of Israel, because they were fallen by the Sword.* Moreover, the People of *Israel* used to fast in time of any Publick Calamity, and not only they but other Nations also, as the Inhabitants of the great City *Nineveh*, when the Prophet *Jonas* foretold the destruction of that stately City would come to pass in forty days, they *proclaimed a* (b) *Fast, and put on sackcloth from the greatest of them even to the least: For word came unto the King of Nineveh, and he arose from his throne, and laid his robes aside, covering himself with sackcloth, and sitting in ashes. And he caused it to be proclaimed throughout Nineveh, (by the decree of the King and his Nobles) saying, Neither let Man or Beast, Herd or Flock, taste any thing; let them not feed nor drink water.*

a *Sam.* 1. 11, 12.

b *Jonah* 3. 5, 6, 7.

But besides these solemn and publick Fasts, we read of some private Men who practised it, as the Prophet *Daniel*, [b] who fasted three full Weeks, in which time he eat no pleasant Bread, neither came

b *Daniel* 10. 2, 3.

came Fleſh nor Wine within his Mouth. And this Faſt of his was ſo acceptable to God, that he ſent one of his Holy Angels to him, who ſaluted him with the Title of, *A Man greatly beloved*, bidding him not fear or be troubled; *For*, ſays he, *from the firſt Day that thou didſt ſet thine Heart to Underſtand, and to chaſten thy ſelf before thy God, thy Words were heard, and I am come for thy Words. Now I am come to make the underſtand what ſhall befal thy People in the latter Days.* And when he had thus comforted and ſtrengthened *Daniel*, he revealed many wonderful and ſecret Things that ſhould come to paſs in the World. So that by theſe great Favours ſhewed to *Daniel*, we may plainly ſee how acceptable Religious Faſting is to God. Many more Examples of this kind might be produced out of the Old Teſtament; but theſe may ſuffice to ſhew that Faſting was a Duty often practiſed by the People of God, and by Holy Men under the Law of *Moſes*. And the Goſpel recommends it from the beginning to the end, by the Examples of Chriſt, and *John the Baptiſt*, of *Peter*, *Paul*, and the reſt of the Holy Apoſtles, as well as by their Councels and Exhortations, nothing more frequently inculcated than this Duty of Faſting, throughout the Writings of the New Teſtament.

And withont all doubt it is now as requiſite as ever it was; ſince we are liable to the

the ſame Infirmities, expoſed to the ſame Temptations, and beſet with the ſame Dangers as the former Chriſtians were, againſt all which Evils, Faſting is the proper Remedy. Faſting mortifies the Body, and tames Concupiſcence; it quenches Luſt, and kindles Devotion; it is the Handmaid of Prayer, and the Nurſe of Meditation: It refines the Underſtanding, ſubdues the Paſſions, regulates the Will, and ſublimates the whole Man to a more Spiritual ſtate of Life. It is the Life of Angels, the Annimator of the Soul, the great Advantage of Religion, the beſt Opportunity for Retirements of Devotion. Whilſt the Smoak of Carnal Appetites is ſuppreſs'd and extinguiſh'd, the Heart brakes forth with Holy Fires, till it be burning like the Cherubim, and the moſt extaſied order of pure and unpolluted Spirits. Theſe are the proper and genuine effects of Religious and frequent Faſting, as they can witneſs, who make it their private Practice.

Tender-conſ.] *You have made me in Love with Faſting, by giving ſo fair an account of it, and diſcovering its good Conſequences to the Soul and Body, and I am reſolved to make trial of it my ſelf hereafter, for in my Opinion, as you deſcribe it, it cauſes a Man to draw near unto God, while his Soul, being by Abſtinence and Faſting withdrawn (as it were) from the Body, and abſtracted from all outward Things,*

re-

retires into her ſelf, and in the ſecret Tabernacle within, ſhe ſits under the Shadow of the Divinity, and enjoys a more cloſe Communion and intimate Union of God.

When *Tender-conſcience* had made an end of theſe Words, he began to think of his Journey; and giving them all his Thanks for the kind Entertainment he had met with in this Place, and eſpecially for their edifying Diſcourſe, he roſe up to take his leave; then they roſe up with him, and accompanied him to the Armoury, which ſtood by the Gate, and there they Armed him all over with Armour and Weapons of Proof, as was the Cuſtom to do to all Pilgrims, becauſe the reſt of his Journey was like to be more dangerous, the Ways being infeſted with Thieves and Robbers, with Sons of *Belial* and Murderers, alſo with Fiends and Devils. Alſo they gave him his Paſs which he had delivered to them at his firſt coming thither; now they had all ſet their Hands to it, to confirm and ſtrengthen it the more, bidding him be ſure to have a great Care of it; ſo they conducted him to the Gate, and wiſhing him a proſperous Journey, he parted from them with Tears in his Eyes.

Now I ſaw in my Dream, that *Tender-conſcience* went forward a good pace, till he came to the brow of the Hill, where the way lay down into the Valley of *Humiliation*,

tion, but becauſe it was ſteep and dangerous going down, he was forced to ſlacken his pace, and lean hard upon his ſtrong Crutch, yet he was apt to ſlip, and could hardly ſtop himſelf from running, or rather tumbling down the Hill, but at length, with much ado, he got ſafe to the bottom, and came to the Valley of *Humiliation*. Now all this Valley was a kind of Marſhy, Boggy Ground, and was at this time all overflowed with Water, ſo that there was but one way to paſs through it with ſafety, and that was over certain Planks faſtned to Stumps or Poſts, and joyned one to another, that is, the end of one Plank to the end of another, for it was but one Plank's breadth all the way, and that a very narrow one; this Sett of Planks was called the Bridge of *Self-denial*, and it reached quite over the Valley of *Humiliation*: Now the Waters were very high and touched the Planks, nay, in ſome places they covered them ſo, that a Man could hardly diſcern his Way. The ſight of this dangerous and narrow Bridge did not a little diſcourage *Tender-conſcience*; but conſidering that it grew toward Night, he was reſolved to venture over: So on he went couragiouſly, but a very ſlow pace, becauſe of the exceeding narrowneſs of the Planks, which alſo now and then would ſeem to yield and bend under him, which often put him in a fright

fright, leſt they ſhould break, and he be drowned in the Waters. And the more to increaſe his Trouble, when he was got about half way over, the Air was all hung full of Nets, and Traps, and Gins, which were placed ſo low, that a Man could not walk upright, but he muſt be caught in ſome of them; theſe were planted here by the Prince of the Power of the Air, to catch ſuch Pilgrims in as were High-minded, and walked with ſtretched-out Necks; therefore when *Tender-conſcience* perceived the Danger that was ſpread before him, he ſtooped down, and crept along upon his Hands and his Knees, and ſo eſcaped the Nets and the Gins, and he had this advantage moreover, that he could go faſter in this manner, and more ſecurely, without danger of tottering over on either ſide of the Planks into the Water, as he was often like to do, when he walked upright. In this manner crawled he along, till he was almoſt got over, when he ſaw ſeveral Boats making towards him on either ſide of the Bridge, and in the Boats there were Men that rowed them, who hollowed and called after *Tender-conſcience*, but he regarded them not, for he was afraid leſt they were ſome of the Robbers or Murderers which infeſt that Country, and therefore he kept on his pace, but they rowed hard after him, and ſhot ſeveral Arrows at

at him, ſome of which miſs'd him, others he received with the (a) Shield of Faith that was given him out of the King's Armoury; now the names of theſe Men who rowed in the Boats, and ſhot at *Tender-conſcience* ſo fiercely, were, *Worldly-honour*, *Arrogancy*, *Pride*, *Self-conceit*, *Vain-glory*, and *Shame*; which laſt happen'd to let fly an Arrow that wounded *Tender-conſcience* ſlightly in the Cheek, fetching up all the Blood into his Face, but did him no greater harm; ſo at length he got to the end of the Bridge, and then he was paſt the danger of the Nets and Gins, ſo that he could now walk upright, and that upon dry ground, and he went on ſinging:

a *Epheſ.* 6. 16.

Through many Toils and Dangers I have run,
Much Pain and Hardſhip I have undergone;
Yet ſtill my God has mingled ſweet with ſower,
Oft times he ſmil'd, when he did ſeem to lower:
O're Hills and Dales he leads me by the Hand,
Through Bogs and Fens, by Water and by Land;
He feeds, and cloaths, and arms his Pilgrims ſtill,
Protecting them from danger, death and ill:
Tho' Satan ſpread his Nets, and lay his Gins,
To trap the Soul in labyrinth of Sins,
Yet, by God's grace, I have eſcap'd his Wiles,
The humble Pilgrim Satan n'er beguiles;
Humility the Soul's ſure Refuge is,
The loweſt ſtep that leads to higheſt bliſs.

Then I saw in my Dream, that *Tender-conscience* entered the Valley of the *Shadow of Death*, and Night overtook him, so that his Feet stumbl'd in the dark, and he was ready to fall into the Ditch, or the Quag, which were on each side of the narrow Way, but being in the midst of Summer, the Son arose within few hours, and so he enjoyed the Day-light, which was exceeding comfortable to him, tho' he met with dismal and frightful Objects, for the Valley is of itself very dark, and there hang perpetually over it such black and thick Clouds of Confusion, that what for them, and what for Death, who spreads his Wings over this Valley, the Sun gives but a very dim and faint light here, yet that which shined at this time, served to light *Tender-conscience* along the hollow dreadful Way, where he heard, as he went along, a continual howling and yelling; but at length he got clear of all, and came to the end of the Valley, even to the place where *Christian* saw Blood, Bones, Ashes, and mangled Bodies of Men lying on the Ground, but now they were buried, and a Pillar was erected in the Place, as a standing Memorial of the Cruelties that were acted by the two Giants, that lived in the Cave hard by this place; there was an Inscription on the Pillar also, giving an account of all the righteous Blood that had been

been ſhed in the World on the Score of Religion, from *Abel*'s to that day: There was alſo a Summary of all the bloody Sanguinary Laws that had been enacted on that account by cruel Tyrants, as by *Pharaoh*, *Nebuchadnezzer*, *Darius*, *Antiochus*, *Nero*, &c. There was a Relation of a Woman and her ſeven Sons, that were all barbarouſly tormented with exquiſite Tortures, and afterwards put to Death, becauſe they would not taſte of Swines Fleſh, contrary to their Conſcience and the Law of God; on the ſame account alſo a venerable old Man, called *Eleazar*, was cruelly ſcourged to death by the command of the Tyrant. Many more curious Memorials were there ingraven on this Pillar, which *Tender-conſcience* took great delight to read. Now the Name of the Pillar is *Hiſtory*, and hard by it, even over againſt the Cave of the two Giants, *Pagan* and *Pope*, there is another Cave, wherein *Tender-conſcience* ſaw a middle-aged Man ſitting, of a mild, grave, and venerable Countenance, and his Name was *Reformation*: Now it was this Man's Charge to look after this Pillar, and to ſee that no injury be done to it, by the Thieves and Robbers that infeſt that Road, nor by any Giant of *Pope*'s Party, for he maintained a great Army under Ground, his Cave being of a vaſt extent, and his Army uſed ſometimes to iſſue out and

and commit great Spoils and Ravage in the Neighbouring Countries. But now *Reformation* kept as ſtrong a Party as he, and had as much room in his Cave to lodge them in, and ſometimes they would go out and Skirmiſh, ſometimes come to pitch'd Battle, and then the Ground would be afreſh ſtrewed with dead Bodies, and ſtained with Blood, till they were buried out of the way. All this *Tender-conſcience* learn'd from one that came out of the Cave of *Reformation*, and fell into diſcourſe with him, telling theſe and many other matters to him as they ſtood talking by the Pillar. At length the Man having underſtood, that *Tender-conſcience* came from the Valley of *Deſtruction*, and was going to the Heavenly *Jeruſalem*, was very inquiſitive after his Country, and the place of his Birth: For, ſaid he, I have heard my Father ſay, that I was born in that Country too, and brought from thence very young, and when my Father came to this place he left me in the cuſtody of *Reformation*, with whom I have continued ever ſince, and what is become of my Father, I know not, nor whether I ſhall ever ſee him again or no; but I remember he uſed to talk of going to the *Celeſtial City*, which I ſuppoſe is the ſame place whither you are now travelling, and therefore if you will accept of my Company, I will gladly travel along with you, having great

great hopes of seeing my Father there, or hearing some Tydings of him; and besides, they say it is brave living in that City, and that it is the richest place in the World, therefore I would fain go along with you in hopes of getting into that famous City to dwell.

Tender-conscience.] I like your motion very well, for I have travelled alone hitherto, which made the Way seem more tedious to me, and a Companion in the rest of my Journey would divert Melancholy, and we should incourage each other in our Pilgrimage. But I must acquaint you with one thing first, and that is, That your Journey will prove ineffectual, I doubt, unless you came in by the *Wicket-gate*, that is at the head of the narrow Way, and can produce your Certificate, or Pass, from the *Interpreter*: For, as I am certainly informed, the King has given strict Orders, that none shall be admitted into the Heavenly City, that are not thus qualified.

Then *Seek-truth* (for so was the other Man called) reply'd: I have a Pass by me which my Father procured for me when he brought me along with him, and he told me he had it from the *Interpreter*, giving me a strict-charge to have a care of it.

Tender-conf.] What was your Father's Name, and from whence came he?

Seek-truth.] His Name was *Little-faith*

and he came from the Town of *Sincere*.

Tender-conſ.] Oh, I believe I have heard talk of him; if it be the ſame Man that I mean, there goes a Report, as if he were robbed in a place called *Dead-man's Lane*.

Seek-truth.] I hope not ſo, for I am ſure he had ſtore of Silver and Gold about him, beſides ſome very rich Jewels; nay, I may ſay he carried his whole Eſtate about him, ſo that if he were robbed upon the Road, he is utterly ruin'd and undone: I am very much concern'd at this ſad News, and ſhall not be at reſt till I have inquired farther about it. Therefore, if you pleaſe, let us haſten to go forward in our Journey, and 'tis ten to one, but I ſhall be more particularly informed of this matter by the way. I will only call two or three more Friends of mine who are very deſirous to travel toward the Heavenly Country, and would be glad to take the opportunity of your good Company: So he ran into the Cave, and called for *Zealous-mind*, *Weary-o'th'-World*, *Convert*, and *Yielding*, who all came out to know what he would have.

Zealous-mind.] Have! ſays *Zealous-mind*, you may be ſure, that 'tis no hurt he would have, when *Seek-truth* calls us.

Seek-truth.] No; my Friends, I call you for your good, I hope, and to fulfil your own wiſhes; for you have often told me

how desirous you were all to travel toward the Heavenly *Jerusalem*, and now here is a Man going that way, that wou'd be glad of your Company; for my part, I am resolved to go along with him, do you as you please.

Weary-o'th'-world.] And I, said *Weary-o'th'-world*, for here is nothing in this Country but Trouble, Vexation, Cares, Grief, and all maner of Evil, I would not tarry a day longer in it, if I might be a King; come, let's be jogging.

Convert.] I burn with desire to go to that glorious Place, of which I have heard such renowned things, I care not what hardships I undergo, nor what torments I suffer, provided I may get thither at the last.

Yielding.] And for my part, I like your companies so well, that I will go with you to the end of the World with all my heart. For you talk so wisely, and tell such pretty Stories, that you have won my very Heart; I am ready to melt, when I hear *Seek-truth* discourse of such strange things as are in the Heavenly Country, and tell his Father's Travel from the Valley of *Destruction*, and how kindly he was entertained by the way at some good Houses.

Seek-truth.] Well, if you are all agreed, come follow me, and I will bring you to the Man that is now on his Pilgrimage to *Zion*, he stands not far off from our Cave's mouth hard by the Pillar of *History*. So

they

they all followed him with one consent, and went out of the Cave, where they found *Tender-conscience* waiting for their appearance; then they went up to him, and saluted him one by one, and after some Questions pass'd on both sides, they all set forward together.

Now I saw in my Dream, that as they were going up a kind of a rising Ground, they saw before them a Man walking an even moderate pace, and they made haste to overtake him, for by his gate they guess'd he was no ordinary Man, as a certain wise Man observed, *By a Man's gate you may know what he is.* So when they came up to him, they saluted him courteously, and he returned their Salutation with an Air which discovered the Tranquality and Peace of his Soul. Then *Tender-conscience* said to him, *Sir, if a Stranger may take the liberty to ask you a Question, I intreat you to tell me, whether your Name be not* Spiritual-man, *for I think I have seen you before, and was told, that you were called by that Name?*

Spiritual-man.] Yes, said *Spiritual-man*, I am the same you take me for, and though your Knowledge of me be but as yet imperfect, yet I very well know you, and all your Company, and am glad to see you so far in your Journey towards the Heavenly City, whither we are all going.

Tender-conſ.] *I do but wonder, that you know me and my Fellow-Travellers here with me, for I have heard a very learned and holy Man, one* Paul *the Apoſtle, ſay, That you know* [a] *all things, and judge all things; and therefore I am very glad, that we are all ſo happy as to overtake you upon the Road: I hope we ſhall have your good Company to our Journey's end.*

a Cor. 2. 15.

Spiritual-man. With a very good Will, for it is my Delight to keep Company with thoſe that ſet their Faces *Sion*-wards, and are going thither, as I perceive you are at this time; but I ſpy a young Man in your Company, who, I doubt, will not be able to go through this tedious Journey, but will either faint by the way, or turn aſide with the Flatterer, or take up his abode in *Vanity-fair*. Then turning himſelf to *Yielding*, he ſaid unto him, *Young Man, you are the Perſon I mean; do you think you ſhall be able to hold out to the Heavenly* Jeruſalem?

Yielding.] I make no doubt of it, Sir, for I find my ſelf in good Health, and as able to foot it as any of the Company.

Then they went on together till they came to a great Wilderneſs, where were ſeveral Paths leading divers ways, ſo that had it not been for *Spiritual-man*, (who alone knew the right way) they had wandered no doubt into ſome dangerous parts or other, and either been devoured by

wild

wild Beasts, or taken Prisoners by some cruel Giants, whose Castles stood in the remote corners of this Wilderness. This made them all shew a great deal of Respect and Obedience to *Spiritual-man*, and esteem him as their Guide and Patron. So they went along together till they came to a place where was an Altar built, and there was Incense burning thereon; and the smell of the Incense was very fragrant, refreshing the Spirit of the Pilgrims. Then *Spiritual-man* spake to this Effect: My Brethren, You must know that this Wilderness is much haunted with wild Beasts, as also by Thieves and Murderers, Spirits and Hobgoblins, which oftentimes assault poor Pilgrims in the Night-time, and sometimes by Day: Now we had taken any other Path, we had been in danger of falling into their clutches; but now, I hope, there will be no such danger, if you will follow my Counsel.

Tender-cons.] *We will readily obey thee in all Things, for we see that thou art a Man of God, and hast the Mind of Christ. Tell us therefore what we shall do to be safe from the dangers that threaten us in this Place?*

Spiritual-man.] You see this Altar of Incense here perpetually smoaking, and sending up Clouds of a sweet smelling savour to Heaven. Now the Smoak of this Incense keeps off all Spirits and Hobgoblins, and

the Fire upon the Altar keeps of all Wild Beasts. If then you would be free from the dangers of Wild Beasts, let every Man take a Coal from the Altar, and carry along with him; and if he would be free from the Spirits and Hobgoblins, let him take of the Incense that is in the Treasury of the Altar, and carry it along with him, and as he travels through the Wilderness, let him often kindle a Fire with a Coal from the Altar, and burn the Incense therein, so shall he be protected from all Evil. Let him awaken the Spirit of Prayer, and kindle true Devotion in himself, by making good Use of the Grace of God: For the Heart of a devout Man, and one that fears God, is an Altar of Incense always sending up the Holy Ejaculations, which are a sweet Savour, or Perfume before God. Such a Man attracts the Divine Blessing and Protection.

Tender-conf.] *But how shall a Man pray? In form, or without? with Words or in silence?*

Spiritual-man.] That you may be the better satisfied in this Point, you ought to consider, that Prayer is the Soul's Discourse, or Conversation with God. Now, seeing that God knoweth all Things, and discerneth the secret Thoughts of our Hearts, it is a thing indifferent in private Prayer, whether we use Words or no, for the Soul may Discourse and Converse with God as well in

Silence

Silence as with Words, nay, better ſometime, becauſe Silence preſerves her Attention, and prevents wandering Thoughts, whereas when the Soul is occupied in Verbal Prayer, it often proves little better than Lip-ſervice; as God complained of old, *This People ſerve me with their Lips, but their Hearts are far from me.* But however, this ſilent or mental Prayer is a Gift which all Men are not capable of. Some have not that Recollection of Spirit, that Compoſedneſs of Mind as to Pray in this manner, and it is convenient that ſuch Men ſhould uſe Words. But whether they uſe a ſet Form or no, in private Prayer, is not material, only let me give this ſeaſonable Cantion, That thoſe who uſe extemporary Prayer, be careful of committing any Indecency, by uttering improper Expreſſions, vain Repetitions, or uſing too many Words. Which muſt needs be offenſive to the Divine Majeſty, who knows our Neceſſities before we declare them, and only requires an humble and fervent Application of our Hearts to him for what we ſtand in need of. All the fine Words in the World without this, all the Rhetorical Flouriſhes, the Elegant Cadences, the Softeſt Periods without this, are but as ſounding Braſs, and a tinckling Cylbal in the Ears of God. And therefore good was the Advice of *Solomon: When thou comeſt*

into the House of God, let thy Words be few, and be more ready to hear than to offer the Sacrifice of Fools. Intimating hereby that multiplicity of Words in Prayer, are but the Sacrifices of Fools. And a greater Man than *Solomon* has said, [a] *When ye Pray use not vain Repetitions, as the Heathens do; for they think that they shall be heard for their much speaking. Be ye not therefore like unto them, for your Father knoweth what Things ye have need of before ye ask him.* And therefore the Form of Prayer which Christ here prescribed them as a Pattern, was very short, but comprehensive, including in less than an hundred Words, all the several parts of Prayer, as Adoration, Thanksgiving, Petition, Oblation, Intercession, *&c.* And this, no doubt, he prescribed for a Pattern to others, that all who call upon God, may do it in Reverence and godly Modesty, using but few Words, and those pith, and significant, comprehensive and full, proper and becoming the Majesty we address ourselves to.

[a] *Matth.*6.7,8.

Tender-conf.] You have given me great satisfaction as to this Matter, which has often disturbed my Mind, and kept me at too remote a distance from God, not knowing certainly how to Pray acceptably; but now I am convinced that God requires chiefly the Heart; for it is but reason that he who is a Spirit, and the purest of all Spirits,

rits, ſhould be ſerved in Spirit and in Truth. Which cannot be done where the Heart goes not along with the Lips, and if it does, then it matters not whether it be in a ſet-form of Words or no; the fervency and attention of the Mind, the regularity of the Affections, and the lawfulneſs of our Petitions being the chief Things regarded of the Sovereign Majeſty of Heaven.

Seek-truth.] How happy am I to light into ſuch good Company; I have been long a ſearching and inquiring into the Nature and Obligation of Chriſtian Duties, and particularly this of Prayer, which puzzles a great many good well-meaning People; but I never met with ſo much Comfort and Satisfaction as now I have found in your Diſcourſe.

Weary-o'th'-world.] I approve of what has been ſaid concerning Prayer; for I find ſo many defects in the beſt of my Devotion, that I have no Heart to venture on Vocal Prayer at ſometimes, for if I ſhould, my Heart would afterwards check me with putting an Affront upon God, whilſt in the midſt of paſſionate Words, and devout Expreſſions, my Thoughts were employ'd clear another way, while my Tongue chatter'd like a Magpy to God, my Heart was upon the Devil's ramble, ſtarting a thouſand vain and fooliſh Thoughts amidſt the moſt

Serious and Religious, the most Fervent and Pious Words of the World. I know not how it fares with other People, or what advantages they may find, but for my own part, so long as I carry Flesh and Blood about me, I cannot presume to be free from distractions, alienation of Mind, coldness, indifference and impertinent suggestions, even in the calmest Minutes, the most recollected Seasons, and the severest application of my Mind to the Duty I am ingaged in. Much less can I hope for an Immunity from such Failings, when I give the reins to my Tongue, and suffer my Lips to prate over a multitude of formal Words. For then I find it falls out to me, as I have heard say it does to Musicians, who by long accustoming themselves to play on any Instrument, at length gets such a Habit, that they can run over their Familiar Tunes, without minding or giving attention to what they are doing. Not that I hereby condemn the use of Vocal Prayer, for without doubt it is expedient for some People, and in a manner necessary in the publick Worship of God, where many People are to joyn together in offering up the same Petitions, Thanksgivings, Intercessions, &c. which cannot be performed without a Form of Words, which are the only proper means of conveying our Conception and Thoughts one to another, and consequently making

each

each other ſenſible what we all Pray for. In ſhort, my Judgment is, that it is all one in reſpect to God's hearing us, whether we uſe Words or not, in Publick, or in Private; but for the ſake of Humane Neceſſities, Words are neceſſary in Publick, and a fervent attention of Mind is abſolutely required both in Publick and Private, as the only efficatious means to render our Prayers acceptable to the Divine Majeſty.

Then I heard in my Dream, that as they walked along the Wilderneſs, the Wild Beaſts roared and ſent forth hideous noiſes, which put ſome of them into no ſmall Diſorder and Conſternation; but the reſt who had more Courage heartned them on. So at laſt they got out of the Wilderneſs, and came in ſight of the Town of *Vanity*, where *Faithful* was put to Death for his Teſtimony to the Truth. Now the Town was very Magnificent and Stately to the Eye, full of Temples and other Publick Structures; whoſe lofty Towers being adorned with Gold and other coſtly Embelliſhments, made a glittering ſhow in the Sun-ſhine. Likewiſe it was exceeding large and populous, ſo that there was a perpetual Noiſe to be heard at a diſtance like the roaring of the Sea, becauſe of the Multitude of People that were in it, the Chariots and the Horſes that were always running up and

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down the Streets. Which made poor *Yielding* think it was the City whither they were all a going. He was so taken with the glorious Figure this Town made, that he could hardly contain himself from running thither before the rest of his Company. Which when *Spiritual-man* perceived, he said,

Spiritual-man.] Young Man, mistake not this place, for it is not the Heavenly City, as you imagine, but a meer Counterfeit; it is *Babylon*, the Town of *Confusion* and *Vanity*: Though our way lies through it, yet we are not to take up our Rest there: We may abide there for a short time, as in an Inn, but we must not think of setling there for ever.

Yielding.] Sir, I thought by the Description that had been given me of the Heavenly *Jerusalem*, that this had been the very place indeed, but now you have satisfied me to the contrary.

So the Pilgrims went forward and entred into the Town, but they met with a great many Affronts and Injuries by the way, by reason of the strange Dress they were in, and because they had not the Mark of the Beast in their Foreheads, nor in their right Hands, as all the Inhabitants of the Town had. Therefore the Boys hooted and holloo'd at them, and gathered a Rabble about them; nay, some of the graver

graver Sort threw Dirt upon them as they went by their Doors, they mocked and derided them, they faſtned all manner of Slanders and Reproaches upon them, and very few there were in all that place that ſhewed any Compaſſion, or common Civility to them. But this did not at all diſhearten any of them, ſaving the young Man to whom *Spiritual-man* ſpoke laſt, whoſe Name was *Yielding*: He indeed being diſcouraged by the inhoſpitable Humour and Carriage of the Townſmen toward his Companions, and being ſtrongly invited, by a very Courteous-ſpoken Man, to leave that giddy-brain'd Company of Fools, (for ſo he term'd the Pilgrims) and come and dwell with him, and he ſhould find all things to his content; he accordingly complied, and forſaking his Company, followed the Man, who conducted him to a Tavern in the Market-place, and ſending for ſome of his boon Companions, they fell to Carouſing and making Merry; alſo they drank Confuſion to the Pilgrims that were going to the Heavenly City; but *Yielding* got little by the bargain, for being ſurfeited with exceſs of Wine, he died ſuddenly in the Night-time.

In the mean while the reſt of the Pilgrims paſſed through the Streets of the Town, moleſted on all hands by the ruder ſort of People, and unpitied of them that ac-

according to their Age and Stations, ought to have ſhewn more Wit and Humanity. Thus they went on, till they came to a place called the *Exchange*, where the Merchants uſed to meet and traffick; there were Men of all Nations and Families, Men of all Tribes and Languages, each one buſie in his particular Occupation, or Commerce. But when the Pilgrims came amongſt them, they all with one accord left off their buſineſs and talk, and ſtood gazing on theſe Strangers, ſaying among themſelves, *What Country-men are theſe that appear in ſo ſtrange a Dreſs, ſo differing from all that uſe to frequent this place.*

Then I ſaw in my Dream, that *Zealous-mind*, one of the Pilgrims, ſtood up and ſpoke to the Multitude, ſaying, Men and Brethren, Partakers of the ſame Fleſh and Blood with us, why ſtand ye gazing on us, as though ſome new thing had happened unto you, which you had never ſeen or known before? Have you forgot the days wherein *Chriſtian* and *Faithful* paſſed through your Town, whereof the one was burned for the Teſtimony which he bore to the Truth; and the other, though impriſoned, yet by the mighty Power and Providence of God, eſcaped your Rage and Malice? Are theſe things out of your memory already? Or are your Records ſilent in the matter? We are come upon

the ſame account as they, and are going to the ſame Country, whither they bent their Courſe. Therefore wonder not at our unuſual dreſs; for it is neceſſary that all thoſe who travel *Sion*-ward, ſhould be apparell'd after the faſhion of that City, that ſo their entrance thereinto may be eaſie, and without blame. This is the reaſon why we are not cloathed after the manner of this Town, or of this World, for we have no Abiding-city here, but we ſeek one to come, *whoſe Builder and Maker is God.* After *Zealous-mind* had made an end of ſpeaking ſome of the Merchants left their Affairs and joyned themſelves unto the Pilgrims, others mocked and derided them. But they ſhook the duſt off their Feet, and departed from that place; and the Merchants that had left their Merchandize went along with them. And the People followed them out of the Town hallooing and hooting at them, but they remembring the Saying of Chriſt, [*Curſed is he that hath ſet his hand to the plough of the kingdom, and looketh back*;] regarded not the rediculous Noiſe they made, but kept on their Courſe in the King's High-way, neither turning to the right-hand nor to the left, but walked directly forward in the way of the Lord, till they came to the Plain of *Eaſe*, where the Merchants hearkned to the inticing words of *Demas*, and were perſwaded

ded to go down into the Silver-mine to dig for Treasure that corrupteth; but the rest of the Pilgrims would not turn aside out of the way, to follow after filthy Lucre. Yet they had not gone far, before one of them whose Name was *Weary-o'th'-world*, was turning about to look back toward the Silver-mine, when *Spiritual-man* espying him, catch'd hold of his Arm, as he was facing about, and stopp'd him saying, *Brother, here is a sight just before you, which will convince you of the Danger of looking back in this place:* So he shewed him the Pillar of Salt, into which *Lot*'s Wife was turned, which stood directly before them on the way-side. Then *Weary-o'th'-world* thanked him for his friendly admonition and assistance, confessing, that he was tempted with a thought of Covetousness, which made him attempt to look back toward the Silver-mine, but that he was glad he so timely prevented both his Crime and his Punishment, by shewing him the Example of *Lot*'s Wife, who for looking back on *Sodom* was turned into a Pillar of Salt.

Now in my Dream I saw that the Pilgrims went forward till they came to the River of God, their way lying along by the River-side where grew Trees bearing all manner of delightful Fruits, which the Pilgrims tasted to their wonderful refreshment; they also drank of the Waters of

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the River whoſe Vertue is to rejoyce the Heart more than Wine; and there being pleaſant green Paſtures all along the Banks of the River, they lay down ſometimes to repoſe themſelves there, and then roſe up to proſecute their Journey; coming at length to the place that led down to *Doubting-caſtle*, which was demoliſhed in the days of *Chriſtiana* her Pilgrimage; ſo they paſſing by the Stile that *Chriſtian* and *Hopeful* went over, when they were taken Priſoners by Giant *Deſpair*, kept the High-way, never ſtopping, till they came to the delectable Mountains, where they again refreſhed themſelves in the Garden and Vineyards, eating freely of the Fruits that were growing therein. Now as they went up theſe delectable Mountains, they went at laſt to a Mountain that was at the top of all the Mountains, and eſtabliſhed above the reſt of the Hills, and it was called the Mountain of the Houſe of the Lord. Now there were Shepherds feeding of their Flocks, all over this Mountain, and there were Men of all Nations, Tribes and Languages walking up and down on the Mountain, and ſometimes they talked with the Shepherds, at other times they talked one among another.

So I ſaw in my Dream, that as the Pilgrims went along the High-way, there ſtood ſome Shepherds by the way-ſide, tending of

of their Flocks, and the Shepherds asked the Pilgrims whence they came, and whither they were going. To whom *Spiritual-man* reply'd, *Sirs, we come from the Valley of* Deſtruction, *and are going to the Cœleſtial Country.*

Shepherds.] Ye are welcome thus far in your Journey, for now you are on the Top of the Delectable Mountains, even on the Mountain of the Lord's Houſe, and here be Men of all Nations, Tribes, and Languages, that are going the ſame Journey with you, only they tarry a while here to take the Air of theſe delectable Mountains, and to partake of the Fruits that grow on this Holy Ground, which are good to refreſh and ſtrengthen them after their weariſome Travel. Moreover, we Shepherds have Remedies for all the Diſeaſes that Pilgrims are ſubject to in their toilſome Journey, and we miniſter freely unto them of ſuch things as we have, giving Advice and Phyſick to the Sick, opening the Eyes of the Blind, the Ears of the Deaf, and looſning the Tongues of the Dumb, cauſing them to ſhew forth the Praiſe and Glory of God. To this end we are placed here, and our Tents are open to all Comers, where we entertain the Stranger, the Fatherleſs, and the Widow, the Rich and the Poor, the Weak and the Strong, the Young and the Old, at the King's Coſt, who prepares a Table

for all that will come to it, and hath made up his Stewards to portion out to every one what they need; we have Milk for Babes, and Meat for them that are ripe of Age. Our doors are not ſhut day nor night, neither do we ceaſe crying out: *Ho! every one that is Thirſty let him buy Milk without Money, and Wine without Price. For the Lord hath prepared a Feaſt of Fat Things, of Wine well refined, and he inviteth all Men to his Table.*

Then the Shepherds conducted them into their Pavilions, and ſet before them ſuch Dainties, as they had not met with before in all their Journey: So they eat and drank chearfully, and were mightily refreſhed, and afterwards the Shepherds invited them to walk out and take the Air of the Mountain, which they did, and found it the wholeſomeſt, pureſt, and pleaſanteſt Air in the World: For it was perfumed with the Odour of Oranges and Lemmons, Pomgranates and Citrons, with all manner of Spice-trees, which grew upon the Mountain in abundance; ſo that what with the admirable Diet, and what with the delicious Air of this place, their ſtrength was renewed like Eagles, for they reſted there with the Shepherds two or three days, who ſhewed them good Hoſpitality, for they had all things in common among themſelves, and therefore the Pilgrims went freely up and down from one Tent to another,

ther, and were kindly received every-where, for this is *Enamuel*'s Land, the Holy Mountain of the Kingdom of Peace, where their Spears were turned into Pruning-hooks, and their Swords into Plough-ſhares, every one ſitting peaceably under his own Vine, and under his own Fig-tree, and no Man did harm to another, but all liv'd together in Unity, Love and Peace. The Shepherds alſo ſhewed them many wonderful things of the Mountain, as the Hill of *Error*, and the Hill of *Caution*, and when the time came that the Pilgrims were deſirous to purſue their Journey, the Shepherds had them to their Overſeer, whom the King had ſet over them, even one of their Brethren, and a Shepherd: To this Man they brought the Pilgrims, whom when they came before him, bleſſed them, ſaying, *Peace be unto you*; and when the Shepherds had told him who they were, and how far they had travelled, and whither they were going, he anointed them with a certain Rich and Sovereign Oyntment, which would exceedingly ſtrengthen them in the reſt of their Journey. Then the Pilgrims bowing down their Heads to the ground took their leave of the venerable old Man, giving him Thanks for the Kindneſs he had ſhew'd them.

Then the Shepherds went along with them and ſhewed them the Door in the ſide of the Hill, which is a By-way to Hell;

and lent them their Proſpective-glaſs to take a Proſpect of the Cœleſtial City through it. Which when the Pilgrims had a glimpſe of, they were raviſhed at the ſight of ſuch glorious Things, and longed to be there, wherefore they deſir'd the Shepherds to give them leave to depart; which was granted them, only the Shepherds firſt gave them directions concerning the Way, bidding them have an eſpecial care leſt they ſlept upon the Enchanted Ground, which they muſt needs paſs through before they could arrive at the Heavenly City, and it lies juſt on this ſide the Region called *Beulah*.

Moreover, I ſaw in my Dream, that the Pilgrims having bid adieu to the Shepherds, went down from the Mountain into the Plain, having a large Valley before them; which was called the Valley of *Vain Opinions*: Now as they were going through this Valley, they ſaw a Company of Men before them, and as they drew nearer, they could hear them talk very eagerly one to another, as though it were about ſome weighty matter. So when they came up to them, they perceived that the Men were talking about the King of the Country, which made them diſpute very paſſionately, and with a great deal of heat: One aſſerting that the King was of his Opinion; another, that he only had the right underſtanding of the Royal Mind, Will, and Pleaſure; and each

Man

Man quoted ſome Article or Sentence of the King's Statute-book, in Confirmation of what he had ſaid: So that there was a great noiſe and hurly-burly amongſt them, inſomuch as they were ready to go together by the Ears, while every one thought himſelf in the right, and all the reſt in the wrong: Thus contended they, till *Spiritual-man* ſpoke to them and ſaid: *Good People, what is all this Clamour for?* Then they all ceaſed their loud talking, and gave attention to what he would ſay; who thus proceeded:

Spiritual-man.] I hear you very vehement and earneſt in Controveſie about the King's Pleaſure, one ſaying, he knows beſt, and another, that he is beſt acquainted with it. This puts me in mind of the Words of Chriſt where he ſays, (a) *If any man ſhall ſay unto you, Lo, here is Chriſt, or lo he is there, believe it not: For there ſhall ariſe falſe Chriſts, and falſe Prophets, and ſhall ſhew great ſigns and wonders, inſomuch that (if it were poſſible) they ſhall deceive the very Elect. Behold, I have told you, before: Wherefore, if they ſhall ſay unto you, Behold he is in the deſert, go not forth; behold he is in the ſecret chambers, believe it not. For as the lightning cometh out of the eaſt, and ſhineth even unto the weſt, ſo ſhall alſo the coming of the Son of Man be.* Therefore I have reaſon to judge you all as Deceivers

a *Mat.* 24. 23, 24, 25, 26, 27.

and falſe Prophets, ſince you ſo exactly make good the Character which our Lord has given them. For whereas one boaſteth that he knows the King's Mind; another, that he is the beſt Interpreter of his Will; ye are all out of the way of Truth, the King's Mind is with none of you, Chriſt is not among you: 'Tis the Shepherds who are his Privy-counſellors, who know the Secrets of the Kingdom, go ye therefore and feed with the Flocks, and frequent the places where they lye down at Noon, ſo ſhall ye learn Knowledge, and preſerve your Feet from ſtumbling into Error. And having ſpoken theſe words, he turned from them with all his Company, and kept on their way over the Plain; now they had not gone far, before a Man bolted out upon them from a little Cave on the ſide of the High-way, which was called the Cave of *Natural-ſpeculations*, and the Name of the Man was *Human-reaſon:* So he asked them whence they came, and whither they were going? To whom *Spiritual-man* made anſwer, *We come from the Valley of* Deſtruction, *and are going toward the Heavenly* Jeruſalem, *and ſhall be glad of thy company, if thou wilt go along with us.*

Human-reaſon.] I am deſigning for the ſame place my ſelf, and would gladly accept of any good Company; but I ſuppoſe you intend to go the ſame way as yonder Shep-

Shepherds ſhewed you, who know no more of it then the Man in the Moon, but only 'tis their Livelihood to tell a parcel of ſtrange Stories to Strangers and Travellers, making them believe, that they are Servants to the King, and that it is their Office to entertain Pilgrims, and give them directions for the way. They pretend alſo to give them a Proſpect of the Heavenly *Jeruſalem* through a Perſpective-glaſs, and to ſhew them one of the Mouths of Hell, whereas they are a pack of meer Judglers and Religious Cheats, amuſing the credulous and unwary Traveller with Fictions and Romantick Stories of Heaven and Hell, and uſing Enchantments to delude them in their way thither, caſting a miſt before their Eyes, when they pretend to give them a glimpſe of the Glories of that Place. For that is a deceitful Glaſs through which you looked, and preſents you not with the true appearances of things, as I can prove at large, if you would be pleaſed to hear me out. Nay, I can demonſtrate before your Eyes, without the help of any Glaſs, the Scituation and Beauty of the Celeſtial City, and ſhew you the neareſt ready Road thither, as plain as that two and three make five.

Spiritual-man.] *Thou art as blind as a Beetle thyſelf; and wilt thou pretend to direct us in the Way to a Place which thou never fawest nor knewest? Go, get the into thy Den again, and*

go not about to ſeduce poor harmleſs Pilgrims, for we will not hearken to thy inſinuating Diſcourſe, but keep on our way, as the Shepherds directed us.

Tender-conſ.] Nay, pray let us hear what the Man can ſay for himſelf, for he ſeems to be a ſmart Man and no Fool: And therefore I would fain hear his Reaſons.

Spiritual-man.] *Your Curioſity is dangerous and may coſt you dear, therefore pray be perſwaded to turn away your Ears from hearing of Vanity and Deluſions. You have run well hitherto, do not hault ſo near your Journey's end.*

Tender-conſ.] I cannot be ſatisfied in my Mind, unleſs I hear this Man's Arguments, for he ſeems to have ſomething extraordinary in his very Face, and more in his Words.

Zealous-mind.] *To the Empty are empty Things; if this Man be obſtinate, that he will tarry and hear the Fellow prate, let him tarry alone, why ſhould we loſe time for his Folly? Let us haſten forward to run the Race that is ſet before us.*

Spiritual-man.] No, Brother, let us rather bear one anothers Burdens, and ſo fulfil the Royal Law of Chriſt our King. Let us pity his Infirmity, as *Paul* exhorts us in the like caſe: (a) *Brethren*, ſays he, *if a Man be overtaken in a Fault, ye which are ſpiritual, reſtore ſuch a one in the Spirit of Meekneſs, conſidering thy ſelf, leſt thou alſo*

(a) Gal. 6. 1, 2.

be tempted. And another Apoſtle ſaith, (b) *Brethren, if any of you do err from the Truth, and one convert him, let him know that he which converteth a Sinner from the Error of his Way, ſhall ſave a Soul from Death, and ſhall hide a Multitude of Sins.* Now therefore ſince this our Brother is tempted with a vain Curioſity to hear the Arguments of *Human-reaſon*, let us ſtay a while, and I will undertake to Confute him, which will be more to our Brother's Profit than if he had never heard him ſpeak. Go to then, ſaid he, turning to *Human-reaſon*, let us hear what thou haſt to argue againſt the Way that we are going.

b *Jam.* 5. 19, 20.

Human-reaſon.] Then *Human-reaſon*, putting on a grave and ſerious Countenance, ſpoke as follows: Gentlemen, it is not manly to fall into a Paſſion, and abuſe a Stranger, before you have a juſt Cauſe given you, eſpecially when you are ignorant of, or may miſtake his Quality. I am ſprung of a right Noble and Illuſtrious Family, and as ancient as any in the World, by my Father's ſide, *Underſtanding* is my Father, who is a Prince and Courtier, and of near kin to the Royal Family of Heaven. Therefore as you are Gentlemen, I hope you will uſe me with that Reſpect which is due to my Birth and Extraction, and not run me down with reproachful Names and ſcurrilous Language

Spiritual-man.] Cry you Mercy, Sir, I know your Father very well, and honour his Noble Birth and Illustrious Quality, but give me leave to tell you, your Mother is but of mean and obscure Quality, and a Notorious Strumpet, and therefore you must excuse us if we esteem no better of you then a Bastard, or at best a very degenerate Son, a mungrel Breed, partaking more of your Mother's Vices than your Father's Vertues, who surely was much overseen, when he suffered himself to be debauched by such a common Drab as she. Her Name was *Sense*, the Daughter of *Animal-life*, an old doting Sot, that minded nothing else but eating, drinking, and sleeping, his Birth-place being no better then a Dunghil; this was your goodly Grand-father by your Mother's side. Now he used to prostitute your Mother, when she was young, to all Comers and Goers, and, among the rest, the Prince your Father fell in love with her once upon a time, and lay with her and begot you. So tha you have no such reason to glory in your high Birth, but rather to be ashamed of your Father's Infirmity in committing Folly with such an Adultereſs as your Mother. Besides, what signifies your being his Son, unless you were also indued with his Princely Vertues? and he himself lost those Vertues after he had defiled himself by Copulation

with your Mother. For he was once quick-ſighted as an Eagle, but now his Eyes are dim, in this you reſemble him to the Life, for you are Pore-blind. He was active and ſincere, but now dull and treacherous: in this alſo you are like him, for you are heavy and ſlow in all your Operations, and as uncertain and wavering as a Weather-cock. I would take notice of a great many more ill Features and Qualities in you, but that it would be too tedious and irkſome to the Company.

Zealous-mind.] *Ay, ay, 'tis not worth while to loſe ſo much time in talking to this Impoſtor, when we are in a Journey.*

Weary-o'th'-world.] No indeed, Brother *Spiritual-man*, no more it is; and were you but half ſo tired as I, you would not ſtand reckoning up this Fellow's Genealogy, nor making Compariſons between him and his Father. I long to be at my Journey's end; come, let's be jogging.

Spiritual-man.] *Have Patience, my Brethren, whilſt this Man and I diſcourſe the Point farther, for the ſake of* Tender-conſcience *who ſeems to be ſtagger'd at his firſt words, and has an itching deſire to hear what he can ſay for himſelf; perhaps he will have a better Opinion of the Man, if we ſhould refuſe to converſe with him, he might think, that we were aſham'd or afraid to ſtand the Brunt of his boaſted Demonſtrations, and ſo would conclude the*

Truth

Truth is on his ſide. Therefore, for his ſake, have Patience a while, and I doubt not but I ſhall convince this Man of his Error, and make him hold his Peace, if not recant his ill-grounded Opinions, to the Glory of God, and the Edification of us all, eſpecially of poor wavering Tender-conſcience.

Then they agreed to tarry and hear out the Diſpute between them: So *Spiritual-man* bid *Human-reaſon* wave all farther Preambles about his Birth and Family, and fall upon the Point in hand, making as quick a Diſpatch as he could of this matter.

Human-reaſon.] Well then, I tell you in ſhort you are out of your Way, and if you will follow my Directions, I will ſhew you a far nearer and more ſecure Road to the Heavenly Country. I believe and know there is a God, as well as you, and Worſhip him Day and Night, but I take not up this Belief, nor Practice this Worſhip on other Mens Credits, I do not blindly pin my Faith on other Mens Sleeves, nor worſhip God according to the Traditions of Men, as you do: but I lay a ſure Foundation of my Faith, I behold and contemplate this wonderful and glorious Fabrick of the World, and by a regular Deduction, I trace the Foot-ſteps of an Eternal Divinity, whilſt climbing up the Chain of Inferiour and Second Cauſes, I at length faſten on the uppermoſt Link, and clearly ſee the firſt

and ſupream Cauſe, Source and Spring of all Things viſible and inviſible. Thus as common bodily Objects are the firſt and lowermoſt of this Chain of Cauſes, ſo my Senſes are the firſt and loweſt Step to my Faith, whilſt by a Chain of Rational Inferences I joyn the firſt and laſt things together, and I make my Senſes, Reaſon, and Faith to be all proportionably ſubſervient to the Adoration I pay the Eternal Godhead. Thus I obſerve a due Order in letting that which is Natural firſt take place, and then afterwards that which is Spiritual. Whereas you take a quite contrary Courſe, and ſo do all that hearken to thoſe blind Guides, the Shepherds on yonder Mountain. For they teach you to begin at the wrong End, and laying aſide the Service of your Senſes and Reaſon, which are the Eſſential Properties of your Nature, to believe, by an implicite blind Faith, the Doctrines and Opinions of ſuch a number of Men, pretending they were divinely inſpired, and not only ſo, but to believe, Doctrines that are Diametrically oppoſite to your Reaſon and the common Senſe and Experience of the whole World. As for Example, They Teach, and you muſt Believe, that one can be three, and three are but one, contrary to the firſt Principles of natural Reaſon: That God is Man, and Man is God, that a Virgin could conceive a Son without the help

help of a Man, and after her Child-birth remain a Virgin: With many more Opinions of the like Nature, inconsistent in themselves, and with other fundamental Principles of Nature.

Tender-cons.] *If all be true as this Man says, then, for ought I see, we are guilty of downright Popery, for I have heard many wise and learned Men say, that the great Secret of that Religion is to make its Proselites believe by a blind implicite Faith, things directly contrary to common Sence and Reason, and if we are guilty of the same Error, wherein do we differ from the Papists? For my part I am wonderfully taken with this Man's Discourse, he speaks home to the Purpose, and I can't see what can be objected against it, nor how he can be answered.*

Spiritual-man.] Be not carried away with every Wind of false Doctrine, but let your Heart be established in the Truth. Be not credulous, but examine well his Discourse, and you shall find it all Sophistry and Deceit, as I shall make apparent, if you will give me the hearing.

In the first place therefore, he goes upon a wrong Ground in supposing our Reason to be perfect in exercising itself upon its proper Objects. Before the Fall of *Adam* indeed it was so, but now 'tis imperfect and frail, it was then one intire shining Diamond, but now 'tis shatter'd into pieces. We only retain some Fragments, or

Sparkles of the original Jewel; we can boaſt of nothing but ſome broken Remnants of Reaſon eſcaped from that fatal Shipwrack of Humane Nature, which ſtill float up and down in a Sea of Uncertainties. We grope as in the dark, and can hardly diſcern the things that are familiar with us. Our Notions of Things natural are liable to a thouſand Miſtakes, our Inferences looſe and incoherent, and all our Faculties turned upſide down. Our Diſcourſe commonly is rather Rhetorick than Reaſon, and has either a Smatch of the Serpent's ſubtle Sophiſtry, or the Woman's ſoft and inſinuating Eloquence; theſe generally ſupply the place of true Maſculine Reaſon, while the Sophiſt does but mimick the Philoſopher, and both they and the Orator act the Divine: As this Man has done in his ſpecious and formal Accuſation of the Shepherds, and Vindication of his own Way. For,

In the ſecond place, Suppoſe we grant his Ground to be good, and that Reaſon is perfect in its exerciſing its ſelf, on its proper Objects, yet his Inferences from thence are but the Efforts of his Eloquence and Sophiſtry, while he would indeavour to perſwade us, that Divine and Supernatural Things are the Objects of Natural Reaſon alſo. It is juſt the ſame thing as if he would go about to convince us, that we may hear with

with our Noſes, and ſee with our Ears. We may as well do this, as diſcern Divine and Supernatural Things by Natural and Human Reaſon. God has endued us with different Faculties, ſuitable and proportionable to the different Objects that ingage them. We diſcover Senſible Things by our Senſes, Rational Things by our Reaſon, Things Intellectual by Underſtanding, but Divine and Celeſtial Things he has reſerved for the Exerciſe of our Faith, which is a kind of Divine and Superiour Senſe in the Soul. Our Reaſon and Underſtanding may at ſome-times ſnatch a glimpſe, but cannot take a ſteddy and adequate proſpect of things ſo far above their reach and ſphere. Thus by the help of Natural Reaſon I may know there is a God, the firſt Cauſe and Original of all Things; but his Eſſence, Attributes, and Will, are hid within the Veil of Inacceſſible Light, and cannot be diſcerned by us but through Faith in his Divine Revelation. He that walks without this Light, walks in Darkneſs, tho' he may ſtrike out ſome faint and glimmering Sparkles of his own. And he that out of the groſs and wooden Dictates of his Natural Reaſon, carves a Religion to himſelf, is but a more refined Idolater than thoſe who worſhip Stocks and Stones, hammering an Idol out of his Fancy, and adoring the Work of his vain Imagination. For

this reaſon God is no where ſaid to be Jealous, but upon the account of his Worſhip. To this End was he ſo particularly nice (if I may ſo ſpeak with Reverence) in all thoſe ſtrict Injunctions he laid on the Children of *Iſrael*, as to his Worſhip. He gave to *Moſes* in the Mount an exact Pattern of the Tabernacle and all its Veſſels, Inſtruments, and Appurtenances: He preſcribed the particular Times and Seaſons, the peculiar Manner, Rites, and Ceremonies of his Worſhip, not a tittle of which were they to tranſgreſs, under Pain of Death. Now what needed all this Caution and Severity, if it were a Matter ſo indifferent as this Man makes it, how God is Worſhipped? He thinks if by patching up half a dozen Natural Reaſons together he can prove a Deity, and pay ſome Homage, or Acknowledgment to him as ſuch, that all is well with him; nay, that he is in the neareſt and moſt ready way to Heaven; in the mean while concluding that we go round about, if not a quite contrary way, who take up our Religion on no leſs Credit and Authority, than that of Divine Revelation. This he calls laying aſide our Senſes and our Reaſon to believe by a blind and implicite Faith, the Doctrines and Opinions of a certain number of Men pretending to be Divinely Inſpired, and not only ſo, but believing Doctrines Diametrically oppoſite to our

Reason, and the common Sense and Experience of the whole World. But, tell me, O vain Man, how do we lay aside our Senses and our Reason, when we use both in a due Subordination to our Faith? Faith it self comes by hearing, which is one of our Senses: We hear the glad Tydings of the Gospel preached to us, and our Hearts are brought into Subjection to the Power thereof; Natural Reason taught us to believe there is a God, but Faith teaches us how to believe in him, and how to worship him. The things which we believe of him are indeed far above our Sense and Reason, but not contrary to them: Nay, in this our Senses and Reason are instrumental to our Faith, that when we hear or read of the Miracles which were done by Christ and his Apostles, our Reason tells us they could not be done but by the mighty Power of God, and that God would not by such Miracles give testimony to a Lye, therefore consequently our Reason teaches us to believe that Christ and his Apostles were really such as they profes'd themselves to be: He the Son of God, they his Servants, and Men inspired by the Holy Ghost. And consequently that all their Doctrines were True. How then can I stumble at the Doctrine of the Trinity, the Incarnation of Christ, his being Conceived without help of a Man, and brought forth by a Virgin,

she

ſhe remaining a pure Vigin? Thus far my Reaſon is ſerviceable to my Faith. The one leads me by the Hand to the Viel; the other draws it back, and diſcovers all the ſacred Myſtries. Yet ſtill let Reaſon keep her diſtance, ſhe is but the Hand-maid, Faith the Miſtreſs: Senſe and Reaſon attend in the outer Courts of the Temple, but Faith enters into the Holy of Holies. Now without Faith it is impoſſible to pleaſe God. Faith is the Evidence of things not ſeen, the Subſtance of things hoped for. This is that Faith which thou, O *Human-reaſon*, haſt ſo much contemned and vilified! This is that Faith which the Shepherds recommended to us; this is that Proſpective-glaſs through which we ſaw the Glories of the Celeſtial *Jeruſalem*. Therefore ceaſe henceforward to ſpeak evil of the Way of the Lord; ceaſe to pervert the Souls of ſuch as ſeek the Lord in Sincerity and with an humble Faith. When he had made an end of theſe Words, *Tender-conſcience* burſt out in Tears for Grief and Joy; for Grief that he had ſuffered his Mind to be warp'd by the ſeducing Eloquence of *Human-reaſon*, and for Joy that *Spiritual-man* had ſo well anſwered and confuted his Arguments, which made him addreſs himſelf thus to *Spiritual-man*:

Tender-conſ.] I am heartily ſorry that my Fooliſhneſs ſhould hinder all the Company

of ſo much time, while we might have been a good way in our Journey; now I am fully ſatisfied that *Human-reaſon* is but an *Ignus fatuus* to the Mind, a falſe Light, a Deceiver; and therefore let us leave him to his Den of Shadows, and proſecute our Journey.

Then I ſaw in my Dream that they went forward, while *Tender-conſcience* ſung,

Vain Human-reaſon *boaſts himſelf a Light,*
Tho' but a wand'ring Meteor of the Night;
Bred in the Bogs and Fens of common Earth,
A Dunghil was the place of his high Birth;
Yet the Impoſtor would aſpire to be
Eſteem'd a Son of noble Pedigree;
Vaunting his Father's Titles and high Race,
Tho' you ſee Mungrel written in his Face.
A better Herald has unmask'd the Sham,
And prov'd a Strumpet was the Jugler's Dam:
In Vain he ſeeks on Pilgrims to impoſe,
In Vain he ſtrives to lead them by the Noſe;
The Cheat's diſcover'd, & bright Truth prevails,
When humble Faith does hold the Sacred Scales.
Reaſon and Senſe are but deceitful Guides,
A better Convoy God for us provides.
Celeſtial Truth dwells in th' Abyſs of Light,
Wrapt up in Clouds from Human-reaſon's *ſight.*
He that would ſee her as ſhe's thus conceal'd,
Muſt look by Faith, believing what's reveal'd.
Reaſon may well at her own Quarry fly,
But Finite cannot graſp Infinity.

Reſt

Reſt then my Soul, from endleſs anguiſh freed,
No Reaſon is thy Guide, nor Senſe thy Creed.
Faith is the beſt Enſurer of thy Bliſs,
The Bank above muſt fail, before the Venture miſs.

Now as they went along, they came to the place where the Flatterer had ſeduced *Chriſtian* and *Hopeful* out of the Road into a By-way, which might eaſily be done, for tho' it were a By-way, yet it ſeemed to lye as ſtreight before them as the true Way. But however, our Pilgrims had the good fortune to eſcape the way that led to the Nets, by means of *Spiritual-man*'s company, who had a ſhrew'd inſight into that Road.

Now I ſaw in my Dream, that they had not gone far, before they all began to grow very drowſie, inſomuch that *Weary-o'th'-world* began to talk of lying down and taking a Nap. At which *Convert*, who had not ſpoken a word ſince they parted from the Cave of *Reformation*, till this time, fetch'd a deep ſigh and wept bitterly, but amidſt his Tears he called out very earneſtly to *Weary-o'th'-world*, warning him not to ſleep in that place. This ſudden paſſion and extrordinary carriage of *Convert*, who had been ſilent all the way before, made every body curious to learn the occaſion of it, and *Spiritual-man* deſired him to acquaint the Company with the occaſion of this ſudden motion. Then *Con-*

vert, telling them if they would eſcape Death, or very near danger of it, they muſt not offer to ſleep on that Ground; promiſs'd them to give an account of his Life in ſhort, and deſir'd them to give good attention to his words, which would be a means to keep them walking. So he began:

Convert.] You may remember the Shepherds, at parting, among other good and wholeſome Advice, bid us have an eſpecial care not to ſleep on the Enchanted Ground. Now when I ſaw ſome of the Company inclined to ſleep, I call'd to mind the Shepherds Exortation, and alſo my own former Miſcarriage in this point, which made me burſt forth into Tears, to think how far I have gone back from Heaven-ward, by reaſon of Sleeping in this place; and what danger you would all have run, ſhould you but have lain down on this Enchanted Ground, for this is the place the Shepherds told us of.

Spiritual-man.] *Bleſſed art thou of the Lord, O happy young Man, who haſt prevented us from ſleeping in this place; pray entertain us with a Relation of your paſt Travels, for I perceive by your Diſcourſe, that you have been this way before now.*

Convert.] 'Tis poſſible that you may have heard of one *Atheiſt*, that met *Chriſtian* and *Hopeful* a little way off from this Place, as they were travelling toward the Heavenly City.

City. I am the Man, though my Name be now changed, neither was that my proper Name, but was given me after my ſleep on the Enchanted Ground. For my Name before was *Well-meaning*, and now my Name is *Convert*: I was born in the Valley of *Deſtruction*, and brought out from thence very young by my Father, but as we came along by that Man behind us, even by *Human-reaſon*, I was ſo pleaſed with his deluding Diſcourſe, that my Father could not get me along with him, but I muſt needs tarry a while to converſe with *Human-reaſon*, telling my Father, that he being old and crazy, I ſhould ſoon overtake him. But *Human-reaſon* had ſuch inticing ways with him, that I had not power to leave his company a great while; nay, and at laſt when he ſaw that I would go, he would needs accompany me to this place, and at parting he gave me ſomething to drink out of a Viol, which he told me was an excellent Cephalick, and good againſt all the Diſtempers of the Brain, to which Travellers are liable, by reaſon of Heats and Colds, and the like; and ſo he took his leave and went back to his Cave. But he was no ſooner gone, when I fell aſleep on this Ground, whether through the influence of that Liquor he gave me, or through the Nature of the Vapours which ariſe out of the Ground, I know not, but

my ſleep ſeemed very ſweet unto me; and I believe I had ſlept my laſt here, had I not been uſed from my Child-hood to walk in my ſleep: For getting up in my ſleep, I walked back again the ſame way by which I come, till I was quite off from the Enchanted Ground, and there I met with *Chriſtian* and *Hopeful*, who were going forward to Mount *Sion*. So when they had told me whither they were going, I fell a laughing heartily at them, calling them a hundred Fools, for taking upon them ſo tedious a Journey, when they were like to have nothing for their Pains, but meer Labour and Travel. Now all this while my Brains were ſo ſtupified with that Liquor which *Human-reaſon* had made me drink, that I was not ſenſible I had been aſleep, but was as one in a Dream, and my Fancy was poſſeſſed with an Imagination that I had been as far as any Pilgrims could go, but could find no ſuch place as the Heavenly *Jeruſalem*, and therefore I believ'd there was none, and ſo I told them; but however they would not hearken unto my fooliſh words, but went forwards on their Journey, and I kept on my Courſe backward till I came to the Town of *Vanity*, where I took up my Lodging for a great while, till once upon a time, being at one of the Publick Shows in the Fair, I was ſtruck with a Thunder-bolt from Hea-

Heaven, which had almoſt coſt me my life, for I was forced to keep my Chamber a whole Year upon it. Now in this time of my Confinement, I began to think of my former life, and the miſerable condition I was in, if it ſhould pleaſe God to take me away; this made me weep Day and Night by myſelf; I faſted alſo, and prayed, and humbled myſelf before the Lord in ſecret, and I vowed a Vow unto God, That if it would pleaſe him to reſtore me health again, I would undertake a Pilgrimage to Mount *Sion*, the firſt opportunity that I could meet with to have Company. So God heard my Prayer, my Vows and my Tears, and reſtored me again in a little time, and I walked abroad, and ſoon left that Wicked Town; and remembring that I had an Acquaintance or two in the Cave of *Reformation*, Men of Sober Diſpoſitions, and Religious Lives, I reſolved to go and ſee them, if perhaps I might prevail upon them to go along with me. So I went accordingly to the aforeſaid Cave, and found my two Friends there, whom I often broke my Mind to about this Matter, but they put me off till we could get more Company, telling me that it would not belong before ſome Pilgrims would come by, which made me long for the happy Hour when I might hear of any Travellers that were going that way; in the mean while I abod

in the Cave, and converſed with a great many Men there, and amongſt the reſt I prevailed on *Zealous-mind* and *Yielding* to go along with us. For my Friends Names were *Seek-truth* and *Weary-o'th'-world*, whom we have in our Company now. So when *Tender-conſcience* came by, and was looking on the Pillar of *Hiſtory*, *Seek-truth* happened to ſee him, and knowing by his Habit that he was a Pilgrim, he preſently ſtruck up a Bargain with him to bear him Company, and call'd the reſt of us out of the Cave, a little way off from which we overtook *Spiritual-man*, and ſo we all joyned Company and came along together, not one of us but *Yielding* being loſt: He muſt needs follow the Seducer in the Town of *Vanity*, and ſo got a Surfeit with exceſs of Wine which kill'd him.

Now I ſaw in my Dream, that the Pilgrims by this time were got over the Enchanted Ground, and entered into the Country of *Beulah*, whoſe Air was ſweetned with all manner of Aromatick Perfumes; which revived their drooping Spirits, grown heavy and almoſt ſtupified with walking over the Enchanted Ground. Here were Trees growing, whoſe Fruits never fade away, and whoſe Leaves are always green. In this place there is a perpetual Spring, the Birds always Singing, the Meadows adorned with Flowers, and all things abound-

abounding that are delightful. For it lies within ſight of *Paradice*, and the ſhadow of the Celeſtial City reaches it. Here they walked and comforted themſelves with the Pleaſures which this goodly Land afforded, reflecting back upon the toils and hardſhips they had undergone, they ſolaced themſelves with the thought that now they were near their Journey's end, and within plain view of the Celeſtial *Jeruſalem*, which they had ſo long, and ſo fervently deſir'd to ſee: The farther they walk'd, the plainer might the Glory of that Place be ſeen, and the more earneſtly did they long to come to it. So that they ſpurr'd one another forward with comfortable Words, ſaying, *Come let us go up to the Houſe of the Lord, our feet ſhall be ſtanding in thy Courts, O* Jeruſalem. *In the ſight of Angels we will ſing unto thee, O Lord, and will adore in thy Holy Temple.* And as they paſſed along, they came to certain Vineyards which belong'd to the King; and thoſe who had the Cuſtody of the Vineyards invited them in, ſaying, *Come in ye Bleſſed of the Lord, and taſte ye the wine that rejoyces the Heart of* (a) *God and man.* So the Pilgrims went into the Vineyards and drank of the Wine thereof, which inebriated them with Love and Joy, with Deſire and Hope to ſee the King's Face, of whom the Keepers of the Vine-

a *Judges* 9. 10.

yard

yards told them many glorious things, saying, That he was the faireſt among ten thouſand; therefore the Virgins loved him, and ran after the Odour of his Oyntments. They ſaid alſo, That he was a great lover of Pilgrims, and that he himſelf took upon him once to be a Pilgrim. Many more good Commendations they gave of him, which made theſe Men impatient till they got to the City, ſo they left the Vineyards and went forward, and run as it were for their Lives, thus they continued running till they came in ſight of the Gate, but in a kind of Bottom they were ſtopped by a River which was very deep, and had no Bridge to go over it.

Moreover, I ſaw in my Dream, that there ſat a multitude of Men, Women, and Children of all Nations, Tribes and Languages on the Banks of the River, and many were in the River. So when the Pilgrims came down to the River-ſide, they ſat down likewiſe on the Bank, and began to queſtion one another how they ſhould get over; alſo they asked of ſome that were ſitting there before them, whether there was no other Way to go into the City. And they anſwered them, No. Then they were greatly perplexed in Mind, to think how they ſhould do to get over this River. But *Weary-o'th'-world* ſaid to his Companions, Be not diſcouraged becauſe

of

of the River, for I will venture in firſt, and according as it fares with me you may act. If I get over in ſafety, then ye may ſecurely follow; but if I ſink and periſh in theſe deep Waters, then you have your choice before you: Do what ſeems good in your own Eyes. So he boldly ruſhed into the River, plunging himſelf over Head and Ears in a Moment, and they never ſaw him ariſe again: which did greatly diſhearten the reſt of the Pilgrims, and they knew not what to do, or which way to turn themſelves. Whilſt they were thus Diſconſolate and Melancholy, there came flying to them a Man in bright Cloathing, who ſaid, Peace be unto you, let not your Hearts be troubled, becauſe of the Man who juſt now entered the River, and preſently ſunk out of your ſight: His Name is *Weary-o'th'-world*, and his Circumſtances anſwer his Name: For he has a long time lain under great Diſcontent, becauſe the Affairs of this Life went not ſmoothly on his ſide, he has met with a great many Croſſes and Loſſes, Vexations and Troubles in the World: He has been croſſed in Body, Soul and Eſtate; in Wife, Children and Friends: Now all theſe together made him weary of the World, and reſolved to go out of it. But he ſuffered none of theſe things for Righteouſneſs ſake, or for the Name of Chriſt, but for his own Ambition, Covetouſneſs,

and

nd Envy, which made him odious to all eople that knew him; nay, he thereby ut himself out of the Protection of Provi-ence, so that nothing thriv'd which he ook in hand. His Corn was blasted in the ield; his Barns were burned down to he Ground, when they were filled with he Fruits of a plentiful Harvest. His Bo-y was afflicted with many Diseases, which ere occasion'd by his Lusts. His Wife nd Children cursed him to his Face, be-ause of his Tyranny and Cruelty. His riends and Neighbours mocked and de-ided at his Calamities: And all things ent against him. So in a Pet he took up Resolution to leave the World, but he id it not for the Love of God; which was he Reason why you saw him sink in the Waters of this River and rise no more. It is ot enough to be weary of the World, but to e weary of Sin is that which is acceptable n the sight of God, and of great Price. Be-ides, he ought not presumptuously to have ushed into the River himself without Or-ders, but should have waited till the King's Pleasure was manifested to him, as you see many sitting along the River-side, and waiting for the King's Command. And now I am sent with a Message to *Tender-conscience*, to tell him it is the King's Pleasure he should come over next. So *Tender-conscience* prepared himself to obey the King's Sum-

Summons, but his Heart panted and all his Limbs trembled to think of what was become of *Weary-o'th'-world*, and for fear he ſhould ſink likewiſe. Whom, when *Spiritual-man* ſaw in this Agony, he comforted him, bidding him be of good chear, ſaying, You are not the firſt, neither will you be the laſt that muſt paſs through this River, all that have been before you ſince *Adam* have been forced to go through this River, except *Enoch* and *Elijah*, and ſo muſt all that come after you: Death is a Debt we all owe to God and Nature, and it muſt be paid one time or other, earlier or later. There is an appointed time for all Men once to die, and after death to come to Judgment; therefore be not afraid of that which cannot be avoided.

Tender-conſcience.] I am not ſo much afraid of Death, as of what will come after: I fear I ſhall never ſee the City of God, the Heavenly *Jeruſalem*, whoſe glittering Walls and Turrets raviſhed my Eyes, when we paſſed through the Land of *Beulah*. I fear I am going down into a Land of Darkneſs, where my Feet will ſtumble on the dark Mountains, a Land without Light or Order, where there dwells nothing but Sempiternal Horror and Confuſion. This is that which makes my Heart-ſtrings ready to break, and my Knees to ſmite one againſt another. Oh

that ſome one would hide me till the Fury of his Anger be over-paſſed! Oh, that he would protect me in the Secret of his Tabernacle! And ſhelter me under the Shadow of his Wings! For yet-a little while, and the Eye that ſeeth me ſhall ſee me no more. And with that word he enter'd the River, and finding the Water ſhallow at firſt, he was comforted, but as he waded along they roſe up even to his Mouth and Noſtrils, ſo that he could hardly fetch his Breath; then he cried aloud, ſaying, Save me, O God, for the Waters are come into my Soul: I ſink in deep Mire, where there is no ſtanding; I am come into the deep Waters, where the Floods overflow me. Make haſte to deliver me, O God; make haſte to help me, O Lord. My Fleſh and my Heart faileth, but God is the Strength of my Heart and Portion for ever. Thus cried he, and ſtill waded on till he came to the middle of the River, where he could find no bottom, ſo that his Head was covered with Water, and he had ſunk away, had not the Shining One, that invited him, come flying to his aſſiſtance, and, catching him by the Hair of the Head, held his Head above Water till he came over toward the oppoſite Bank, where it grew ſhallower, and he began to walk with eaſe, till he got clear out of the River, and when he ſtood upon the Bank on the other ſide

he leaped for Joy, finding himſelf ſo marvellous light and active, and he thought he could fly, for the Garments which he wore all the way were very heavy, and they fell off from him in the River, ſo that now he was as light as a Bird.

Now I ſaw in my Dream, that the Shining One had no ſooner ſet him on the ſhallow ſide of the River, but he went to the other ſide, and bid *Spiritual-man*, *Zealous-mind*, *Seek-truth*, and *Convert*, follow him into the River, which they all did, whil'ſt the Shining One flew over their Heads to the other ſide, where *Tender-conſcience* ſtood encompaſſed by five or ſix Men in bright Cloathing. So the four Men waded through the River with different Circumſtances; for *Spiritual-mind* having been in deep Waters before, though not altogether ſo deep as theſe, had got ſome Skill in Swimming and keeping his Head above Water; but poor *Convert* and *Seek-truth* were at a great loſs, when they came toward the middle of the River, where the Waters were at the deepeſt, ſo that they cried out for help unto Him that is able to ſave, and their Peayer was heard, and a Hand was reached forth, which bear-ed them up till they came to the ſhallow Ground. So they walked through the reſt of the River with eaſe, and came to their Brethren on the other ſide; but as for

Zealous-mind he thought to get over safer than any of them, and therefore privately he had gathered a Bundle of Reeds, which grew by the River-side, and he rested himself on them; but when he came to the middle of the River, the Violence of the Current carried away his Reeds, and he sunk to the bottom, and n'ver was seen more. So in my Dream I asked one that stood by me, what was the reason that he who had appeared so forward all along in his Journey, should now sink at last? And he answered me, It is not enough to be Zealous and Forward, but to be Humble and Charitable also is requisite. This Man was of a fiery Temper, and had a Zeal indeed, but it was a disorderly Zeal, not temper'd with Charity and Prudence. Likewise he trusted in his own Strength, as you saw by his leaning on the Bundle of Reeds; now this was his Pride, for had he called on God for help, peradventure he might have been saved.

So I saw in my Dream that the four Men even *Tender-conscience*, *Spiritual-man*, *Seek-truth*, and *Convert* welcom'd each other to that side of the River, and the Shining Ones welcom'd them likewise; and there came a bright Cloud and covered them all, and they were carried up in the Cloud, through untracked Paths of Air; and as they went up, the Men in bright Cloathing

told them, that they had watched over them all the way of their Pilgrimage, and had obſerved all their Actions, which were written down in a Book; and that they had ſaved them from many Dangers, tho' unſeen by them. Thus the Cloud was carried up through the boundleſs Orbs above, and as they went through the Skies, they ſaw the glorious Stars ſhining like Suns in the Firmament. At length, when they came near to the Heaven of Heavens, a Troop of Holy Ones came out of the City to meet them: Now the Foundations of the City was laid on the top of the Eternal Hills; and all round about it were Fields of endleſs Light, wherein the Saints and Angels walked; when they came to the place where the Antient of Days was ſitting, whoſe Garment was as white as Snow, and the Hair of his Head like the pure Wool, his Throne was like the fiery Flame, and his Wheels as burning Fire. A fiery Stream iſſued and came out from before him. Thouſand thouſands miniſtred unto him, and ten thouſand times ten thouſand ſtood before him. Then they came up to the Gate of the City, and the Pilgrims were bid to call there, which they did accordingly, and one looked over the Gate, to whom the Men in bright Cloathing ſaid, *Theſe Men are come from the Valley of* Deſtruction, *theſe have gone through great Tribulation for th*

Love they bear to the King; and they ſpoke to the Pilgrims to give in their Certificates, which they did, and the Certificates were preſented to the King, who gave Orders that the Gate ſhould be opened unto the Pilgrims, ſo they enter'd in, and juſt at the Entrance one met them, and ſaid unto them, *Come in, ye Bleſſed of my Father, inherit the Kingdom prepared for you from the Foundation of the World, enter you into the Joy of your Lord.* Then a Multitude of the Heavenly Hoſts, with Harps in their Hands, met them, and ſang a Song which no Man underſtood, nor could ſing, but themſelves, and ſuch as are thought worthy to be admitted into that bleſſed Place. So I awoke, and behold it was a Dream.

F I N I S.



THE
Life and Death
OF
Mr. *JOHN BUNYAN*,
LATE
Preacher of the Goſpel in *Bedford*.

The Righteous ſhall be in everlaſting remembrance, Pſalm 112. 6.

MR. *John Bunyan* was born at *Elſtow*, in the County of *Bedford*, within a little Mile of that Town, of honeſt but very poor Parents; his Original being ſo mean, that I know not in whom the Words of the great Apoſtle of the Gentiles, in his firſt Chapter of the firſt Epiſtle to the *Corinthians*, were more

fully exemplified, than in Mr. *John Bunyan*; the Words are theſe: *For you ſee your Calling, Brethren, how that not many wiſe Men after the Fleſh, not many mighty, not many noble are called; but God hath choſen the fooliſh things of the World to confound the wiſe, and God hath choſen the weak things of the World to confound the things that are mighty, and baſe things of the World, and things which are deſpiſed, hath God choſen; — That no fleſh might glory in his preſence:* And this he himſelf was ready upon all occaſions to own, that God might have the glory of his own Grace; for though his Original and Birth was but poor and deſpiſed, yet it pleaſed God to chooſe him before many others to be an Inſtrument for the bringing of many Souls unto God: And that the Grace of God that was given to him, may be the more exceedingly magnified, we will give ſome brief Account of what he was before the Grace of God appeared to him.

I have already told you, that his Parents were very mean; but yet they took care to give him that Learning which was ſuitable to their Condition, bringing him up to Read and Write; but ſo great was his natural Depravity, and his Proneneſs to all Evil, that he quickly forgot both, being only wiſe to do Evil; but to do or

learn that which was Good, or Praiſe worthy, he had no heart or knowledge; addicting himſelf ſo much in his very Childhood to Curſing, Swearing, Lying and Blaſpheming, that he had few Equals in Wickedneſs; inſomuch, that I remember I have heard him ſay, with grief of Heart, He was a Town-ſinner; that is to ſay, One that was taken notice of for One notoriouſly Wicked, by all the Town where he liv'd: Yet was not his Conſcience ſceared, but would often give him ſuch Twinges as made him very uneaſie: Being alſo often affrighted with Dreams and terrified with Viſions in the Night, fearing leſt for the ſins he had committed in the Day, he ſhould be taken away by Devils in the Night, and by them be bound down with the Chains of Darkneſs, to the Judgment of the great Day. And theſe Fears were frequent with him, when he had hardly reach'd to the Age of Ten Years. And theſe thoughts did not only attaque him in the Night-ſeaſon, but ſometimes alſo in the midſt of his Childiſh Vanities, amongſt his vain Companions: And ſometimes in that Condition, Deſpair has taken ſo much hold on him, that he has wiſh'd that either there had been no Hell, or that himſelf had been a Devil, ſuppoſing that the Devils were only Tormen-

ters of others, but were not tormented themſelves. And yet when theſe Thoughts had left him, he follow'd his ſinful Pleaſures with all the eagerneſs imaginable, as if he had never had thoſe diſmal deſpairing Thoughts. So that the whole Courſe of his Life from his Childhood till his Marriage, was what the Apoſtle deſcribes in *Epheſians* 2. 2, 3. *According to the courſe of this World, and the Spirit that now worketh in the Children of Diſobedience, being filled with all unrighteouſneſs, and led captive by the Devil at his will:* And as himſelf expreſſes it, The very Ring-leader of all the Youth that kept him Company, in all manner of Vice and Ungodlineſs.

But notwithſtanding all this Wickedneſs of his, God did not utterly leave him; but follow'd him ſometimes with Convictions; and ſometimes with Judgments, but yet ſuch as had in them a mixture of Mercy: At one time he fell into a Creek of the Sea, and then hardly eſcaped Drowning; and at another time fell out of a Boat in *Bedford-River*, but there he alſo was preſerved, tho' with Difficulty: But, alas! It is neither Mercy nor Judgment that could yet awaken him, for he had given up himſelf to the Love of Sin, and after it he was reſolved to go what ever rubbs he met with in his way.

Yet

Yet God left not himſelf without a Witneſs in his Soul, often checking him, in one way or another; as one Day being at *Sly* with his Companions, a Voice ſuddenly ſtarted from Heaven into his Soul, ſaying, *Wilt thou leave thy Sins and go to Heaven; or have thy Sins, and go to Hell?* This put him into ſuch a Conſternation, that he immediately left his Sport, and looking up to Heaven, thought he ſaw the Lord Jeſus looking down upon him, as one hotly diſpleaſed with him, and threatning him with ſome grievous Puniſhments, for his ungodly Practiſes.

But ſee the Wiles of Satan! No ſo one had this made ſome Impreſſion in his Mind, but the Devil ſuggeſted to him, That he had been a great and grievous Sinner, and that it was now too late for him to look after Heaven, for Chriſt would not forgive him, nor pardon his Tranſgreſſions. And this was no other than the Devil's uſual Practice; firſt for to draw Sinners to commit all Iniquity with greedineſs, and then to perſwade them there is no hope of Mercy left; that thereby the Sinner may be prevail'd with to go on in Sin: And this was the Effect that this Suggeſtion drew on Mr. *Bunyan:* Who looking upon himſelf as one that had ſinn'd beyond the reach of Mercy, thought within himſelf that he would

would take his fill of Sin, it being the only Pleaſure he was ever like to take. And yet theſe Pleaſures of Sin, through the wonderful Operation of the Holy Spirit, were ſo often imbitter'd to him, that he could take but little ſatisfaction in them. *Thus the labour of the natural Man, or Man before Converſion, doth but weary him, becauſe he knoweth not the way to the City of God*, Eccleſ. 10. 15.

Once being going on the full carrier of Sin, and belching out Oaths like the Madman that *Solomon* ſpeaks of, who ſcatters abroad Fire-brands, Arrows and Death, he was reprov'd ſeverely by a Woman who was a notorious Sinner herſelf, who told him, That he was the uglieſt Fellow for Swearing, that ever ſhe heard in all her life; and that by his doing thus, he was able to ſpoil all the Youth in the Town, if they came but into his Company: This Reproof coming from ſuch a Woman whom he knew to be very wicked and ungodly, fill'd him with ſecret Shame; and wrought more with him, then many that had been given him before by thoſe that were ſober and godly: And made him wiſh that he had never known what it was to be a Swearer; and even made him out of love with it, and from that time forward very much to refrain from it. This puts

puts me in mind of a Story I have read in the Life of Holy Mr. *Perkins*, who in his young years was as great a Debauchee as any in the Univerſity of *Cambridge*, where he was brought up; he coming one time thro' the Out-parts of the Town, heard a Woman ſay to her Child that was froward and peeviſh, *Either hold your Tongue, or I will give you to Drunken* Perkins *yonder:* Theſe words were ſo great a Reproof to him, finding himſelf made a common By-word amongſt People, that it made him reſolve upon a Reformation; and by God's Gracious and All-diſpoſing Providence was one great Step towards his Converſion.

But to return to Mr. *Bunyan:* God having a Deſign of Grace towards him, gave him frequent Checks and Interruptions in the midſt of his ſtrongeſt Reſolutions to go on in Sin, ſometimes ſcaring him with Dreams and terrifying him with Viſions in an extraordinary manner: Verifying that of *Eliha* to *Job*, in the 33d Chapter of that Book, and the 14th Verſe, and forward: *For God ſpeaketh once, yea, twice, yet Man perceiveth it not; in a dream, in a viſion of the night; when deep ſleep falleth upon Men, in ſlumberings upon the bed: Then he openeth the ears of Men, and ſealeth their Inſtruction; that he may with-draw Man from his purpoſe, and keep back his ſoul from the pit, and his life from* periſh-

periſhing. For he once dreamed that he ſaw the Face of the Heavens, as it were all on fire, and the Firmament crackling and ſhivering with the Noiſe of mighty Thunders, and that an Arch-angel flew in the midſt of Heaven ſounding a Trumpet, and a Throne of Glory was ſeated in the *Eaſt*, whereon ſat a Perſon in Brightneſs like the Morning-ſtar; upon which Mr. *Bunyan* thinking in his Dream that it was the End of the World, fell upon his Knees, and with up-lifted Hands towards Heaven cried out, *O Lord God, have Mercy upon me! What ſhall I do? The Day of Judgment is come, and I am not prepar'd!* And then immediately he heard a Voice behind him, ſaying, *Repent*. And upon this he awaked, and found it was but a Dream. But ſurely it was a very Awful Dream, and a *Memento* ſent from Heaven; and it had an Effect accordingly; for upon this he grew more Serious, and it remained in his Mind a conſiderable time. This was a part of God's dealing with him, to withdraw him from his purpoſe of Sinning; and to keep back his Soul from the Pit of Deſtruction.

At another time he dreamed that he was in a pleaſant Place, living in Riot, and Luxury, Banquetting and Feaſting his Senſes: Where on a ſudden, even in a moment, a mighty Earthquake rent the Earth

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in ſunder, and out of the wide and dreadful Gap came bloody and amazing Flames, and in thoſe Flames the Figures of Men toſs'd up in Globes of Fire, and falling down again, with horrid Shrieks, and Cries, and Execrations; whilſt ſome Devils that were mingled with them, laughed aloud at their Torments: And whilſt he ſtood trembling at this affrighting Viſion, he thought the Earth ſunk under him, and a Circle of Flame incloſed him: But when he thought himſelf juſt at the Point of Periſhing, One in white ſhining Rayment deſcended, and pluck'd him out of that dreadful Place, whilſt the Devils cried after him, to leave him with them, that he might receive the juſt Puniſhment his Sins had deſerved; yet he eſcap'd the Danger. He was extreamly affrighted with this Dream, and not a little glad he found it to be but a Dream; tho' it was indeed a great deal more; for it was the ſecret Working of the Almighty upon his Spirit to draw him from his Sins. Altho' he was ignorant of Chriſt; and ſo wedded unto Sport and Play he could not leave it.

But in a little time after, he fell into the Company of a poor Man that made Profeſſion of Religion, whoſe Diſcourſe of Religion and of the Scriptures ſo affected Mr. *Bunyan*, that he betook himſelf to reading the

the Bible, eſpecially the Hiſtorical Part thereof; but was yet ignorant both of the Corruption and the Depravity of his Nature, and by a neceſſary Conſequence of the Want and Worth of Jeſus Chriſt to ſave him.

However, this produc'd outward Reformation, both in his Words and Life; and he now was fallen into a kind of Legal Religion, working for Life, and making up a Righteouſneſs for himſelf thereby; ſo that while he thought he kept the Commandments, he had comfort; but when at ſometimes he broke any of them, then his Conſcience was full of guilt and trouble; but then upon his Sorrow and Repentance, he he heal'd himſelf again, and thought thereby he had made God amends, and all was well.

And thus he continu'd for ſome time, very near a Year, his Neighbours all that time taking him for a very good Man, and wondering at his Reformation. Tho' indeed all that time he was as far from the Way of Life, as when he was the moſt profrane; tho', as himſelf phraſes it, his Change of Life and Manners was as remarkable, as for *Tom* of *Bedlam* to become a ſober Man.

And now thoſe that ſpake ill of him before, began to praiſe and commend him, both

both to his Face and behind his Back. Which notwithſtanding his Reformation, puff'd him up with Pride, and fill'd him with Hypocriſie. He had been mightily addicted to Ringing, and, for all his Reformation, was very unwilling to leave it; but, his Conſcience beginning to be tender, he thought the Practice thereof to be but vain, and ſo forced himſelf to leave it, yet could not keep his Mind from hankering after it; and therefore would go into the Steeple and look on, tho' he would not ring: But then he was ſurprized with Fear, that poſſibly one of the Bells might fall and kill him, and then he durſt no longer go into the Steeple, but would ſtand at the Door; and even there he was afraid leſt the Steeple it ſelf ſhould fall upon him. This ſhew'd both continual Convictions, and yet that the Love of Pleaſures ſtill remain'd, and his Corrupt Affections were unmortified. Dancing was alſo another thing in which he much delighted, and he found it a hard thing to relinquiſh that alſo; and it was near a Year's time before he could leave it off.

But, alas! this was but lopping off the Branches of Sin, whilſt the Root of Unregeneracy remain'd. This was but building upon the old Foundation, which muſt all be overturn'd, where God intends to carry

ry on his Work in Truth. But it pleaſed God in wonderful Wiſdom and Goodneſs to let him paſs through theſe things, that he might the better know how to direct thoſe poor wandring Souls that ſhould be afterwards in ſuch a State, which in it ſelf indeed is very dangerous; for no ſort of Sinners are in a more deſperate Condition, than thoſe that are pure in their own Eyes, and yet are not cleanſed from their Filthineſs, *Prov.* 30. 12.

Not long after, the Providence of God ſo order'd it, that Mr. *Bunyan* went to *Bedford* to work upon his Calling: And happen'd there to hear three or four poor Women, who were ſitting in the Sun, diſcourſing together about the Things of God; which caus'd him to draw near to them, for he was by this time himſelf become a mighty Talker of Religion; but when he had heard them a while, as himſelf confeſſed, he heard indeed, but he underſtood not; for they ſpoke of Things above his reach; diſcourſing of the New Birth, and the Work of God on their Hearts, and how they were convinced of their miſerable State by Nature; they talked how God had viſited their Souls with his Love in the Lord Jeſus; and with what Words and Promiſes they had been refreſhed, comforted, and ſupported againſt the Temptations

tions of the Devil: They alſo reaſoned of the Suggeſtions and Temptations of the Evil One in particular, and told each other by which they had been afflicted, and how they were born up under his Aſſaults: He heard them likewiſe Diſcourſe of the Wretchedneſs of their own Hearts, and of their Unbelief; and of contemning and abhorring their own Righteouſneſs, as filthy and inſufficient to do them any good. And all this appear'd to him to be ſpoken with ſuch an Air of Joy, and ſuch Pleaſantneſs of Scripture-language, and with ſuch an Appearance of Grace in all they ſaid, that they ſeem'd to him as if they had found a new World; or as if they were People that dwelt alone, and were not to be reckon'd among their Neighbours.

It was upon this Diſcourſe of theirs, that he began to feel ſome unuſual Agitations in his own Heart, and to be conſcious to himſelf, that his Condition was not ſo good as he had thought it to be; becauſe in all his Thoughts about Religion and Salvation, the New Birth never enter'd into his Mind, but found it was a thing he wholly was a Stranger to, and unacquainted with; nor did he ever know the Comfort of a Word or Promiſe, nor the Deceitfulneſs and Treachery of his own wicked Heart: And as for ſecret Thoughts,

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he had never taken any notice of them; nor did he at all underſtand what Satan's Temptations were, nor how they were to be underſtood, or reſiſted.

But however, this Diſcourſe of theſe good Women mightily affected him, and made him very deſirous to hear further of theſe things: And therefore he made it his Buſineſs to be going often into the Company of thoſe People; for God had touched his Heart by their Diſcourſe, and he could not ſtay away. And ſo intent was his Mind upon the knowledge of theſe Things that his Heart was like the Horſe-leech at the Vein, ſtill crying out, *Give, give*, Prov. 30. 15. And now nothing but the Revelation of the Myſtery of Faith in his own Heart could ſatisfie him. For his whole Soul was then ſo fixed on Eternity, and the Things of the Kingdom of God, ſo far as he knew, that neither Pleaſures nor Profits, Perſwaſions nor Threats, could make him let go his hold: Inſomuch, that I have heard him ſay, That it would then have been as difficult at that time to have taken his Mind from Heaven to Earth, as he has found it often ſince to get it from Earth to Heaven.

But after Divine Grace had been thus kindled in his Heart, the Devil ſtrove hard, by divers Winds of Temptations, to

to blow it out again: Cauſing him to make ſeveral Objections againſt himſelf, as, That he was caſt away, and one that had no Faith; and never could have any, becauſe he was not Elected.

One thing alſo that was alſo a great Stumbling-block to him, was, That the Devil was at this time let looſe in a ſort of People that call'd themſelves Ranters, and indeed they deſerved that Name; giving up themſelves to thoſe filthy Uncleanneſſes that ought not to be named amongſt Chriſtians; notwithſtanding which, they writ ſeveral Books that were highly in Eſteem among ſome who were old Profeſſors. And, among thoſe that became Ranters, was that poor Man before ſpoken of, who had been all along Mr. *Bunyan*'s intimate Companion; this Man turn'd one of the worſt and vileſt of thoſe People, living in all manner of Filthineſs, denying there was either God, Angel or Spirit, and laughing at all Exhortations to Sobriety; and when Mr. *Bunyan* rebuked him for it, he would laugh the more, and pretend that he had gone through all Religions, and could never light on the right till then, perſwading him alſo to be of the ſame Opinion with him, and a Companion of his Wickedneſs. But God deſigning to make him a choſen Veſſel of Honour,

nour, and an Inſtrument for the Carrying on the Purpoſes of his own Glory, begat in his Heart ſo great an Averſion to, and loathing of thoſe curſed Principles, that he quite left his Company, and became a greater Stranger to him afterwards, than he had been a Familiar before. But becauſe ſeveral old Profeſſors (as has been already ſaid) ſeemed to approve of their Books, Mr. *Bunyan* ventured to read ſome of them, but not being able (as he ſaid) to make a Judgment of them, he addreſs'd himſelf to God, in the following Words, *O Lord, I am a Fool, and not able to know the Truth from Error; Lord, leave me not to my own Blindneſs, either to approve or condemn this Doctrine: If it be of God, let me not deſpiſe it; if it be of the Devil, let me not imbrace it. Lord, I lay my Soul in this matter only at thy Foot; let me not be deceived, I humbly beſeech thee.* I could not forbear inſerting this Paſſage (which I have tranſcrib'd) out of his Book called, *Grace Abounding*, becauſe it ſhews at once both the great Sincerity, and Tenderneſs, and deep Humility of this holy Man, and of what an exellent Spirit he was.

But theſe Peoples Error, and much more their wicked Practices, endear'd God's Word to him exceedingly; ſo that now he began to look upon the Bible with new Eyes,

Eyes, as it were, and to read ſo as he never read before: At firſt he only took Pleaſure in Reading the Hiſtorical Part; but now the Epiſtles of St. *Paul* were ſweet and pleaſant to him. Yea, ſo much ſweetneſs did he find therein, that he was ſcarcely ever abſent (when he had an opportunity) from Reading of it, or meditating on it, ſtill crying out to God, that he might know the Truth, and the Way to Heaven and Glory.

But he was along time troubled with very ſore Temptations, as I ſaid before; and three things there were that the Tempter made uſe of to try him; One great thing was the queſtioning of his Faith: Having frequently ſuch thoughts as theſe injected into his Mind, How if you want Faith? And, How can you tell you have Faith? This put him to great Perplexities: He knew not that he had it; and yet without it he ſaw he was like to periſh for ever So that tho' at firſt, he was willing to over-look it, yet conſidering of how great moment it was for him to be ſatisfied therein, he was willing to put himſelf upon the Tryal, whether he had Faith or no. But while he was conſidering how he ſhould make a ſatisfactory Tryal of this matter, the Tempter ſought to gain an Advantage upon him, coming in with this Deluſion,

That

That there was no way for him to try whether he had Faith, but by trying to work ſome Miracle; nor wanted he Scripture to back it, for as he perverted the Scriptures, when he tempted our bleſſed Lord, ſo did he alſo the Words of our bleſſed Saviour in tempting this his Servant, urging, *Matth.* 17. 20. *If ye have faith as a grain of muſtard-ſeed, ye ſhall ſay unto this mountain, Remove hence to yonder place, and it ſhall remove, and nothing ſhall be impoſſible to you.* This Temptation proceeded ſo far, that one day Mr. *Bunyan* being between *Elſtow* and *Bedford* (the Temptation being then hot upon him, to try his Faith doing ſome Miracle) he was about to ſay to ſome Puddles that were then in the Horſe-pad, *Be dry*; and juſt as he was going to ſpeak, this thought came into his Mind, Pray firſt, that God would make you able; and when he was about ſo to pray, he had ſome ſecret Impulſe that prevail'd with him not to put his Faith upon that Tryal. And ſo he continued for ſome time at a great loſs; not knowing whether he had Faith or not.

Another Temptation with which he was aſſaulted, was, Whether or no he was Elected: And this Temptation was ſtrengthned with this Scripture, *It is not in him that willeth, nor in him that runneth, but in God*

God that ſhewed mercy, Rom. 9. 16. For by this Scripcure he evidently ſaw, That unleſs God had choſen him to be a Veſſel of Mercy, all that he could do, would be ineffectual for the obtaining of Salvation. And therefore this was continually in his Mind, How can you tell that you are Elected? And what if you ſhould not? And theſe Queſtions ſeemed ſo hard, and to be of that weight, that he knew not how to anſwer it. But there is nothing too hard for Divine Grace to overcome: For one Day, juſt as his Hope was giving up the Ghoſt, and that he was at the utmoſt point of Deſpair, the following Sentence was darted into his Soul, as if it had been immediately from Heaven, and fell with great weight upon his Spirit, *Look at the Generations of Old, and ſee, did ever any truſt in God, and was Confounded?* This gave him mighty encouragement in that caſe, and was thus expounded to him, Begin at the beginning of *Geneſis*, and read to the end of the *Revelations*, and ſee if you can find there was any that ever truſted in God, and was confounded: And if none that truſted in God ever miſcarried, then your Duty is to truſt in God, and not concern yourſelf about Election, which is a ſecret thing.

Another Temptation that violently aſſaulted him, was, How if the Day o

Grace ſhould be paſt and gone? And to aggravate this, the Tempter ſuggeſted to him, that the good People in *Bedford* (before-named) being converted already, they were all that God would ſave in thoſe Parts, and therefore he was come too late; for they had got the Bleſſing before him. This was a very cutting thing to him, for he verily thought it might be ſo; and theſe thoughts made him wander up and down in the bitterneſs of his Spirit, bemoaning his ſad Condition, and crying out, *O that I had turn'd ſooner! O how have I trifled away my time, till Heaven and my Soul are loſt.* But after he had paſſed many Days in this Diſconſolate State, it pleaſed the Father of Mercies to ſhine in upon his Soul, by that Bleſſed Word, *Luke* 14. 22, 23. *Compel them to come in, that my Houſe may be filled: AND YET THERE IS ROOM.* Theſe laſt Words gave him abundant Conſolation, and were a full Anſwer to Satan's Suggueſtions, That the Day of Grace was paſt.

But this holy Man had been a great Sinner, which he always aggravated againſt himſelf on all occaſions; reckoning up, like *Paul*, his own Vileneſs before his Converſion: *I was mad againſt the Saints*, ſays that bleſſed Apoſtle in one place; and in another, *I perſecuted the Church of God*: So in the like

like manner our worthy Mr. *Bunyan*, cries out of himſelf, *I was a Town-ſinner*; *I was the Vileſt in all the Country*; *a* Jeruſalem-*ſinner, murdering the Son of God afreſh, by my ungodly Deeds, and putting him to open ſhame.* This, I ſay, made him undergo many of the Buffetings of Satan, and the Hidings of God's Countenance for Months and Years together, ſtill mourning as a Dove, and chattering as a Crow. And yet in this alſo, behold the Wiſdom and Goodneſs of God; for by theſe things Men live, and in all theſe things was the life of his Spirit. God wonderfully fitted him by all theſe Temptations to be a Support to many others, that labour'd under theſe or other Temptations. For by this means he was one that knew how to ſpeak a Word in Seaſon to the weary and fainting Soul, adminiſtring to others thoſe Comforts wherewith he himſelf had been comforted of God.

But to return where we left off, even to his Temptations: He was mightily buffeted by the Enemy of Souls about effectual Calling; For that being one of the Links of that Golden Chain of Salvation, mentioned by the Apoſtle in the 9th of the *Romans*, *If that was left out the whole Chain was broken:* This made him pant, and breathe, and cry, with all the Longings

of an Enamour'd Soul, to Chriſt to call him For he then ſaw ſuch a Beauty, in a converted called State, that he could not b contented without it: And I have hear him affirm, that at that time had he ha the whole World, it had all gone, yea te thouſand Worlds, could he have purchas'd the Bleſſing of a called and converted State with them: For ſuch were the only lovel Perſons in his Eyes. But that Word o Chriſt, *Mark* 3. 13. ſtood like a Braze Wall againſt him, to ſhut him out from a the hopes of Happineſs: The words were theſe: *He* (i. e. *Chriſt*) *went up into a Mountain, and* CALLED *to him* WHOM HE WOULD: This word made him faint and fear, and yet it kindled a fire in hi Soul: That which made him fear was leſt Chriſt ſhould have no liking to him for he CALLED WHOM HE WOULD: And God was pleaſed t let him lie many Months in that Conditi on; and then gave him Comfort by tha word in *Joel* 3. 21. *I will cleanſe their Blood, that I have not cleanſed:* Encouraging him thereby to wait ſtill upon God and tho' he were not already, yet he might ſtill be called.

About this time he began to make hi Condition known to thoſe poor People whoſe Diſcourſe had been the firſt Occaſion

of his real Converſion: When they had heard him, they told Mr. *Gifford*, who was the worthy Paſtor of that Church, who was himſelf willing to be well perſwaded of him, and he invited him to his own Houſe, where he heard him converſe with others about the Dealings of God with their Souls: From which he ſtill received further Convictions, and ſaw more of the Deceitfulneſs of his own Heart.

After this, a very great Storm of Temptation fell upon him, whereof he had had ſome warning before, from that Scripture following of him, *Simon, Simon, When thou art converted, ſtrengthen thy Brethren*; altho' then he underſtood not the meaning of it. This Temptation was a Flood of Blaſphemous Thoughts pour'd in upon him, inſomuch as that he queſtioned the very Being of God, and of his beloved Son, doubting whether there were at all in truth a God or Chriſt; and whether the holy Scriptures were not rather cunningly deviſed Fables, than the pure Word of God.

The Tempter alſo aſſaulted him with this, How can you tell but that the Turks have as good Scripture to prove their *Mahomet* the Saviour, as we have to prove our Jeſus is? With many the like Blaſphemous Suggeſtions.

Under this ſore Affliction and Deſertion, he went a great while; but when God's

time to comfort him was come, he heard one preach a Sermon *Canticles* 4. 1. *Behold thou art fair, my Love; behold thou art fair:* But at that time, the Miniſter made theſe two Words, *My Love*, the Subject of his Sermon: From which, after he had a little opened the Text, he obſerved theſe ſeveral Concluſions:

1. That the Church, and ſo every Sacred Soul, is Chriſt's Love, when Loveleſs.
2. Chriſt's Love without a Cauſe.
3. Chriſt's Love when hated of the World.
4. Chriſt's Love when under Temptation, and under Deſertion.
5. Chriſt's Love from firſt to laſt.

The Sermon (tho' very excellent) was nothing to him: But that which moſt affected him was the Application of the fourth Particular, which was, *If it be ſo, that the ſaved Soul is Chriſt's Love, when under Temptation, and under Deſertion; then, poor tempted Soul, when thou art aſſaulted and afflicted with Temptations, and the Hidings of God's Face, yet think on theſe two words, My Love, ſtill.* And, as he was going home, theſe Words came into his thoughts again, inſomuch that he ſaid in his Heart, *What ſhall I get by thinking on theſe two words?* And this Thought had no ſooner paſt, but theſe Words began to kindle in his Spirit, *Thou art my Love, thou*

thou art my Dove, twenty times together; and ſtill as they ran in his mind, they grew ſtronger and warmer, and began a little to revive him; but being ſtill between hope and fear, he ſaid in his Heart, *But is it true? But is it true?* Ingeminating the Words: At which, that Sentence darted into his Mind, *He wiſt not that it was true which was done unto him of the Angel*, Acts 12. 9. And then he began to give place to the Word, which made this joyful Sound within his Soul, *Thou art my Love, thou art my Love, and nothing ſhall ſeparate thee from my Love.*

Many more were his Temptations at ſundry times, and on divers occaſions, but God delivered him out of them all, and at laſt, ſet his Feet in a large Place, filling his Soul with Joy and Gladneſs.

About the Year 1655, he was baptized, and admitted a Member of the Church at *Bedford*, who having had Experience of the Grace of God that was in him, and how eminently God had fitted him for the Work of the Miniſtry, he was earneſtly deſired by the Congregation to communicate to them thoſe Spiritual Gifts with which God had bleſſed him; he at firſt very modeſtly excuſed himſelf, out of a Sence of his own Weakneſs and Inability; but being further preſſed unto it by them, he conſented; but thro' his Baſhfulneſs, did at firſt decline a

Publick Aſſembly, and diſpenſed his Gift only in private among Friends; but it was with ſo much Life and Power, and ſo exceedingly to their Edification, that they could not but give Thanks to the Father of Mercies for the great Grace he had beſtowed upon him.

After this, when ſome of the Congregation was ſent forth into the Country to teach, they deſired Mr. *Bunyan* to go along with them; which accordingly he did; and, by their perſwaſion, did exerciſe his Gift (but ſtill privately) among the good People where he came: Which they alſo received with rejoycing at the Mercy of God ſhewed towards him, profeſſing their Souls very greatly edified thereby.

Some time after which, he was by ſolemn Prayer to the Lord, and Faſting, more particularly called forth and ſet apart for the more publick Preaching of the Word of God; which he entred upon with great fear and trembling, and with a deep ſence of his own Unworthineſs: And God was pleaſed ſo to bleſs and proſper the Work in his hand, that many Souls were every-where brought to lay hold upon the Lord Jeſus by believing, and to the receiving of the Truth in the Love thereof, through his Miniſtry, to the Praiſe of the Glory of God's Grace.

One

One remarkable Inſtance I cannot omit, and that is, That being to Preach in a Church in a Country Village, (before the Reſtoration of King *Charles*) in *Cambridge-ſhire*, and the People being gathered together in the Church-yard, a *Cambridge*-ſcholar, and none of the ſobereſt of 'em neither, enquired what the meaning of that Concourſe of People was, (it being upon a Week-day) and being told, That one *Bunyan*, a Tinker, was to Preach there, he gave a Boy two Pence to hold his Horſe, ſaying, He was reſolved to hear the Tinker prate: And ſo went into the Church to hear him: But God met with him there by his Miniſtry, ſo that he came out much changed, and would by his good will hear none but the Tinker for a long time after, he himſelf becoming a very eminent Preacher in that County afterwards. This Story I know to be true, having many a time diſcourſed with the Man, and therefore I could not but ſet it down as a ſingular Inſtance of the Power of God, that accompanied his Miniſtry.

But a Powerful Miniſtry being the greateſt Enemy to the Devil's Kingdom, as that which plucks his Vaſſals out of the very Jaws of Hell, no wonder that he rallies all his Fence againſt Mr. *Bunyan*; for he having preached the Goſpel about five Years, he was

apprehended at a Meeting, and carried before a Juſtice of Peace, who committed him to Priſon, tho' he offered Security for his appearing at the next Seſſions, his reaſon for it being, becauſe his Security would not conſent to be bound up that he ſhould preach no more to the People.

At the Seſſions he was Indicted for an Upholder and Maintainer of unlawful Aſſemblies and Conventicles, and for not Conforming to the Church of *England*: Mr. *Bunyan* was a Man of a free and open Spirit, and would not diſſemble to ſave himſelf, eſpecially in his Maſter's Cauſe, and therefore frankly owned his being at a Meeting, and Preaching to the People, and that he was a Diſſenter from the Eſtabliſh'd Worſhip, acknowledging (as the Apoſtle *Paul* had done before him) that after the Way which they call'd Hereſie, ſo worſhipped he the God of his Fathers. The Juſtices took his open and plain Dealing with them, for a Confeſſion of the Indictment, and Sentenc'd him to perpetual Baniſhment, becauſe he refuced to Conform, in purſuance of an Act made by the then Parliament. Upon which he was again committed to Priſon; where tho' his Sentence of Baniſhment was never executed upon him, yet he was kept in Priſon for twelve Years together; bearing that tedious Impriſonment,

ment, in an uncomfortable and close Prison, and sometimes under cruel and opressive Goalers, with that Christan Patience, and presence of Mind, as became at Minister of Jesus Christ, and such a Cause as he was engag'd in, and suffer'd for.

But tho' his Enemies stirr'd up thereto was very many, yet were they with-held by a Divine Power from executing the Sentence of his Banishment: For God had other Work for him to do in *England:* And when his Bonds and Imprisonment, through the over-ruling Providence of that God who is both wonderful in Counsel, and excellent in Working, tended much to the furtherance of the Gospel; and by his Suffering here, he confirmed and sealed the Truth, which before he had preached.

It was by making him a Visit in Prison, that I first saw him, and became acquainted with him; and I must profess I could not but look upon him to be a Man of an excellent Spirit, Zealous for his Master's Honour, and cheerfully committing all his own Concernments unto God's Disposal. When I was there, there was above threescore Dissenters besides himself there, taken but a little before at a Religious Meeting at *Kaistoe*, in the County of *Bedford*, besides two eminent Dissenting Ministers, to wit, Mr. *Wheeler* and Mr. *Dun* (both very

very well known in *Bedfordſhire*, tho' long ſince with God) by which means the Priſon was very much crouded; yet in the midſt of all that hurry which ſo many new Comers occaſioned, I have heard Mr. *Bunyan* both Preach and Pray with that mighty Spirit of Faith, and Plerophory of Divine Aſſiſtance, that has made me ſtand and wonder.

Nor did he, while he was in Priſon, ſpend his time in a ſupine and careleſs manner, nor eat the Bread of Idleneſs; for there have I been Witneſs that his own Hands have Miniſtred to his, and to his Family's Neceſſities; making many hundred Groſs of long Tagg'd Thread-laces, to fill up the Vacancies of his time; which he had learn'd for that purpoſe, ſince he had been in Priſon. There alſo I ſurvey'd his Library, the leaſt and yet the beſt, that e'er I ſaw, conſiſting only of two Books, a Bible and the Book of Martyrs. And during his Impriſonment, (ſince I have ſpoke of his Library) he writ ſeveral excellent and uſeful Treatiſes, particularly, *The Holy City*, *Chriſtian Behaviour*, *The Reſurrection of the Dead*, *and*, *Grace Abounding to the Chief of Sinners*; with ſeveral others.

I cannot leave the Subject of his Impriſonment, till I have given the Reader a Taſte of ſome of his Experiences there: He profeſſed

feſſed he never had ſo great an Inlet, in all his Life, into the Word of God as then. Thoſe Scriptures that he ſaw nothing in before, were when in Priſon made to ſhine upon him. Jeſus Chriſt alſo was never more real and apparent to him than then, *For there* (ſaid he) *I have ſeen him, and felt him indeed.* And that word, 2 *Pet.* 2. 16. *We have not preach'd unto you cunningly deviſed Fables*; was a bleſſed word unto him there: He has at ſome time been ſo carried up above all Fears and Temptations, that he has been able to laugh at Deſtruction, and to fear neither the Horſe nor his Rider. There it was that God gave him ſweet and precious Sights of the forgiveneſs of his Sins, and of his being with Jeſus in another World. Yea, there it was, that he found upon every Temptation, God ſtood by him, and rebuk'd the Tempter.

But notwithſtanding all this, he found he was a Man compaſſed with Infirmities, and that a Concernment for his poor Wife and Children, would now and then be thruſting in, the parting from whom would be to him like the pulling off his Fleſh from his Bones: (For he was both a loving and tender Husband, and an indulgent Father; perhaps ſomewhat to a fault) and the many Miſeries, Hardſhips and Wants that his poor Family was like to meet with-

al,

al, if he ſhould be taken from them, would often come into his Mind, eſpecially his Daughter who was blind, (which lay nearer his Heart than all the reſt): And the thought of her enduring hardſhip, would at ſometimes be almoſt ready to break his Heart. But he found God gracious to him, even in this particular alſo: Greatly ſupporting him by theſe two Scriptures, *Jer.* 49. 11. and *Chap.* 15. 11. *Leave thy Fatherleſs Children, I will preſerve them alive: and let thy Widows truſt in me. The Lord ſaid verily it ſhall go well with thy Remnant; verily I will cauſe the Enemy to intreat thee well in the time of evil.*

After this bleſſed Man had ſuffer'd twelve Years Impriſonment for the Teſtimony of a good Conſcience, and ſtopt the Mouths of his greateſt Enemies, by his Holy, Harmleſs, and Inoffenſive Converſation; it pleaſed God to ſtir up the Heart of Dr. *Barlow*, Biſhop of *Lincoln*, to be a Means of his Deliverance; which I mention to this Biſhop's Honour.

After his being at Liberty, he made it a great part of his Buſineſs to Viſit the Saints of God abroad, paying his Chriſtian Acknowledgments to them, eſpecially ſuch whoſe Hearts God had drawn forth to ſupport him under his Sufferings; Preaching the Goſpel where-ever he came, and ex-

exhorting all not to be afraid or aſham'd of taking up the Croſs of Chriſt, nor forſake the Aſſembling of themſelves together, tho' the Laws were againſt it, as knowing that God ought to be obey'd before them. And for ſuch as were under Sufferings upon that Score, he made it his particular Care to get and ſend Relief to them. He alſo took great care to Viſit the Sick, and to Support them both Externally and Internally, according to their Wants, and his Ability. And God ſo bleſſed his Miniſtry, and accompanied it with his ſpecial Preſence, that many Souls were brought to the Acknowledgment of the Truth as it is in Jeſus.

He was alſo very ready and ſucceſsful in Reconciling the Differences that were among God's People, where-ever he found them; and by that means often ſaved many Families from Ruine: Being an Embaſſador of Peace in every reſpect.

He would frequently look back upon former Deliverances, and bleſs God: Of which ſome were exceeding remarkable, and none more ſo, than that which I am now going to relate: Being a Souldier in the Parliament's Army, at the Siege of *Leiceſter*, in 1645, he was drawn out to ſtand Centinel, but another Souldier voluntarily deſired to go in his room; which

Mr.

Mr. *Bunyan* conſenting to, he went; and, as he ſtood Centinel there, was ſhot into the Head with a Muſket-bullet and died. This was a Deliverance that Mr. *Bunyan* would often mention, but never without Thankſgiving to God.

He was a Man of a piercing Judgment, and had a great Inſight into Things: As appear'd in the late Reign, when Liberty of Conſcience was ſo unexpectedly given by King *James* II. to Diſſenters of all Perſwaſions. He ſaw it was not out of Kindneſs to Diſſenters that they were ſo ſuddenly ſet at Liberty, and freed from the hard Proſecutions that had ſo long lain ſo heavily upon them: He acknowledg'd, that Liberty of Conſcience was good, and was every Man's Birth-right, by a Divine Charter, but he could not believe it was then given out of a good End: And that the bright Sun-ſhine of the preſent Liberty, was but to introduce a black Cloud of Slavery upon us, when once the Deſigns then laying, were ripe for Execution: And therefore exhorted his Congregation at *Bedford*, and others alſo, to make uſe of the Ninivites Remedy to avert the impending Storm.

It was his conſtant Practice, when he had his Liberty, to come up once a Year to *London*, and to Preach in ſeveral Places there;

there; but more particularly in *Southwark* near the *Falcon*; and his Labours met with a general Acceptance from all his Auditors. And from *London* he us'd to ride his Circuit in the Country, Viſiting the Saints, and Stengthening their Hands in the Ways of God.

In his Family he kept up a daily and conſtant Courſe of Prayer, Reading and Exhortation; Inſtructing his Children, and Exhorting them to walk in the Ways of God. He had the Bleſſing that *Augar* pray'd for, neither Poverty nor Riches; but God always gave him Food convenient. I was telling him of a Gentleman in *London*, a worthy Citizen, that would take his Son *Joſeph* Apprentice without Mony, which might be a great means to advance him; but he reply'd to me, *God did not ſend him to Advance his Family, but to Preach the Goſpel.*

The laſt Act of his Life was a Labour of Love and Charity; for a young Gentleman, who was Mr. *Bunyan*'s Neighbour, having fallen into the Diſpleaſure of his Father, he deſired Mr. *Bunyan* to be the Inſtrument of making up the Breach, which he both undertook and happily effected; but in his return to *London* being overtaken with exceſſive Rains, and coming to his Lodging very wet, (which was at Mr. *Strad-*

Straddock's a Grocer at the Star upon *Snow-hill*) he fell ſick of a violent Feaver, which he bore with much Conſtancy and Patience, reſigning himſelf up to the Will of God, and deſiring to be Diſſolved that he might be with Chriſt; looking upon Life as a Delay of that Bleſſedneſs, which his Soul was daily aſpiring to, and thirſting after: And in this holy longing Frame of Spirit, after a Sickneſs of ten Days, he breath'd out his Soul into the Hands of his bleſſed Redeemer, following his happy Pilgrim from the *City of Deſtruction* to the *Heavenly Jeruſalem.*



FINIS.

A

Short ELEGY,

IN

MEMORY

OF

Mr. *JOHN BUNYAN*,

WHO

Departed this Life *Auguſt* 17th, 1688, and in the 59th Year of his Age.

Written by a Friend of His, *&c.*

THE Pilgrim, travelling the World's vaſt Stage,
At laſt does end his weary Pilgrimage:
He now in pleaſant Vallies does ſit down,
And for his Toil receives a glorious Crown:
The Storms are paſt, the Terrors vaniſh all,
Which in his Way did ſo affrighting fall:

He

An Elegy on Mr. John Bunyan.

He Grieves nor Sighs no more, his Race is run
Succeſsful, that was ſo well begun.
You'll ſay, He's dead: Alas! he cannot die,
He's only chang'd to Immortality:
Weep not for him who has no cauſe of Tears;
Huſh then your Sighs, and calm your needleſs Fears.
If any thing in Love to him is meant,
Tread his laſt Steps, and of your Sins repent;
If Knowledge of Things here at all remains,
Beyond the Grave to pleaſe him for his Pains
And Sufferings in this World; live then upright,
And that will be to him a grateful Sight:
Run ſuch a Race as you again may meet,
And find your Converſation far more ſweet;
When purg'd from Droſs you ſhall unmix'd poſſeſs
The pureſt Eſſence of Eternal Bliſs.

FINIS.

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